

Priscillian. They read afterwards a Letter from the Holy See address'd to *Profuturus*, and made two and twenty Canons concerning Discipline.

The first is, that the same way of singing the Matins and Vespers shall be every where observ'd, and that the private Customs of Monasteries shall not be mix'd with the Usage of the Church.

The second, that on solemn days the same Lessons shall be read.

The third, that the Bishops shall not salute the People after a different manner from the Priests, and that they shall only say, *The Lord be with you*; that the People shall answer, *And with your Spirit*: that this is the Practice of the whole East, which is of Apostolical Tradition.

The fourth, that in Divine Service that Order shall be observ'd which *Profuturus* has receiv'd from the Holy See.

The fifth, that the Usage of the Church of *Bracara* shall be observ'd in the Ceremonies of Baptism.

The sixth, that the Bishops of the Province shall be rank'd according to their Antiquity.

The seventh, that the Revenues of the Church shall be divided into three Parts; that the first shall be for the Bishop, the second for the Clergy, and the third for maintaining the Church and the Light; that the Archpriest or Archdeacon shall give an account of this last to the Bishop.

The eighth forbids Bishops to ordain a Clergyman of another Bishop without his leave in writing.

The ninth ordains, that for the future Deacons shall wear their Stole upon their Shoulders, and not hide it under their Tunic, that they may be distinguish'd from Subdeacons.

The tenth forbids Readers, who are not ordain'd Subdeacons, to carry the holy Vessels.

The eleventh forbids them to sing in the Church

in a Secular Habit, and to suffer their Mustache's to grow.

The twelfth declares, that they must not sing any Hymn in the Church but only the *Psalms*, and Passages of the Canonical Books of the Old and New Testament.

The thirteenth forbids Laymen to enter into the Sanctuary to receive the Communion.

The fourteenth, to remove all suspicion of being *Priscillianists*, ordains the Clergymen, who eat no meat, to taste of the Herbs which are boil'd with Meat.

The fifteenth is, that none shall communicate with a Clergyman excommunicated by his Bishop.

The sixteenth, that no Commemoration shall be made of those who lay violent Hands on themselves, and that their Corpse shall not be conducted to Burial with singing of *Psalms*: that the same shall be observ'd as to those who are condemn'd to death as Criminals.

The seventeenth, that no Commemoration shall be made, no *Psalms* shall be sung, for the Catechumens that die without Baptism.

The eighteenth, that none shall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Priests to bless the Chrism, or to consecrate the Altars.

The twentieth ordains that none shall be promoted to the Priesthood, who has not been at least one year a Reader.

The one and twentieth, that the Alms of the Faithful, and the Offerings for the Dead, shall be collected by a trusty Clergyman, who shall divide them equally amongst the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and those that are made in this Council.

The Council held at Santones.

Gregory of Tours relates that *Leontius* Archbishop of *Bordeaux*, held a Council at *Santones*, wherein he depos'd *Emerius*, who had taken an Order from King *Clotharius*, to get himself

ordain'd Bishop without the consent of the Metropolitan. *Heraclius* was made choice of to succeed him; but *Charibertus* maintain'd him who was ordain'd by his Father's order. This was done in 563.

The second Council of Lyons.

THIS Council was compos'd of the Archbishops of *Lyons* and *Vienna*, and twelve Bishops, and was held under the Sons of *Clotharius* in the year 567. It made six Canons.

By the first it is order'd, that the Differences of the Bishops of one Province shall be determin'd by the Judgment of the Metropolitan, and the Bishops of that Province; and that if the Bishops who are at odds be of different Provinces, then two Metropolitans shall accomodate the matter.

The second orders, that all the Donations made to Churches shall continue good, tho' they be not

drawn up with all the Formalities which the Laws require.

The third declares, that those who take or detain Freemen by force shall be excommunicated.

The fourth, that he who is excommunicated by his Bishop, shall not be receiv'd into Communion until he be absolv'd.

The fifth, that Bishops shall not take away from the Clergy the Revenues that are given them by their Predecessors.

The sixth, that Litanies shall be said in all the Churches and Parishes in the first Week of *September*, as before *Ascension-day*.

The second Council of Tours in the Year 567.

THIS Council was not very numerous, for it consisted only of seven Bishops, and the Archbishops of *Tours* and *Roan*; but it made seven and twenty great Canons.

The first renews the Order for holding Provincial Synods twice every year. It decrees Excommunication against those Bishops who shall not come to them when they shall be summon'd.

The second ordains Bishops, who are at difference, to determine them amicably by Judges which they shall choose.

These are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, sed Crucis titulo componatur.* To this Canon different senses are given. That which seems to me most natural is, that the

Parcels of the Eucharist which are upon the Altar, shall not be rang'd according to the fancy of him that celebrates, but in the form of a Cross, as is to be seen in the ancient rangings of them. Some think that the Council ordains, that the Body of Christ shall not be plac'd upon the Altar in the rank of Images, but under the Cross. This sense does not appear to me so natural.

The fourth forbids Laymen to place themselves behind the Altar with the Clergy, while the Office is a reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Parish shall maintain its own Poor.

The
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The sixth, that no Letters of Recommendation shall be receiv'd, but from the Bishops.

The seventh, that the Bishop cannot depose an Abbot, nor an Archpriest, without an Assembly of Priests and Abbots.

The eighth, that a Bishop who shall receive into Communion a Clergyman excommunicated, when he was advertis'd of it, shall be excommunicated until the meeting of the Synod.

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions so often made to Clergymen of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall neglect to put this Canon in execution, shall be excommunicated until the meeting of the Synod.

The twelfth, that the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth, that the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person to bed with them. It orders that Monks shall not lie two or three in several Cells, but in one common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and put under Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Fasts of Monks. They shall not fast after *Easter* till *Whitsunday*, except on the *Rogation-days*. They shall fast all the Week after *Whitsunday*. From that time till the first of *August* they shall fast three times a Week. In this Month they shall not fast, because the Office of Saints is said every day. In the Months of *September*, *October*, and *November* they shall fast three times every Week. In the Month of *December* they shall fast every day till *Christmas*. After *Christmas* until *Epiphany* they shall not fast, because of the great number of Festivals, except the three first days of *January*, on which Litanies shall be read for abolishing the Superstitions which the Pagans us'd on these days. After *Epiphany* until *Lent* they shall fast three times a Week.

The eighteenth regulates the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to

every one of them; *i. e.* twelve Psalms. In the Month of *August* the Prayers of the Morning shall be us'd; *manicaciones*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, *i. e.* thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer than twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from lying with their Wives.

The twentieth renews the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the Canons concerning the Degrees of Consanguinity within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer Meat to the Dead on the day of the Feast of *St. Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, that altho' we commonly use in the Service the Hymns of *St. Ambrose*, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The six and twentieth ordains, that the Judges and great Lords shall be excommunicated who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miseries wherewith they are threatned, to delay their Marriages, to give the tenth of their Goods in Alms, after the Example of *Abraham*, and also to set at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer Incestuous Marriages.

The second Council of Bracara in 572.

Of Bracara

Of Bracara

Martin Bishop of *Bracara* presided in this Council, which was compos'd of twelve Bishops of the Provinces of *Gallicia* and *Luca*. After the reading of the Canons of the preceding Council of *Bracara*, and the Epistle of *St. Peter*, they made ten Canons.

By the first they ordain, that the Bishops make their Visitation, examine the Clergy about the manner wherein they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, to take more than three shillings for the price of Chrism.

By the fifth, the Bishops who are invited to consecrate a Church, are forbidden to exact any Present

for the Consecration; but they are permitted to receive what shall be presented to them. At the same time the Bishops are admonished not to consecrate a Church; unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

By the sixth, it is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, it is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, that he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, that the Metropolitan shall give notice of *Easter-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: that three days before, Litanies or publick Prayers shall be said; and that on the third day after *Mass*, which shall be said three hours after Noon;

The Councils. the People shall be enjoyn'd to observe *Lent*, and to bring, twenty days before *Easter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The last forbids an Abuse which begun to take footing, of saying the Mass of the Dead after drinking of Wine.

The Councils.

The fourth Council of Paris.

Of Paris. **T**HIS Council was assembled under King *Gontranus*, in the year 573, and consisted of nine and twenty Bishops of his Kingdom. *Papulus* Bishop of *Chartres*, brought his Complaints to it, that *Egidius* Archbishop of *Rheimes* had ordain'd a Bishop at *Castrodunum*, which depended upon the Diocese of *Chartres*, and was neither of the Diocese nor Province of *Rheimes*. This Council wrote to the

Archbishop of *Rheimes*, that his Undertaking was not Canonical, and declar'd to him, that if the Priest *Promotus*, whom he had ordain'd, should ever concern himself to do any Episcopal Office in that Church, he should be excommunicated. They wrote also a Letter to *Sigebert* against this Enterprize. These Monuments are related in the fifth Tome of the Councils, p. 918. and the following.

Of Paris.

The fifth Council of Paris.

Of Paris. **W**E have nothing now left of this Council; only *Gregory* of *Tours* remarks, that in the second year of the Reign of *Childebert*, and the sixteenth of *Chilperic*, which was the 577 of Jesus Christ, many Bishops assembled at *Paris* about the Affair of *Prætextatus*, whom *Chilperic* would have

them to condemn, because he had married his Son *Meroveus* to Queen *Brunechildis*. These Bishops instead of condemning him, interceded for him: But at last *Chilperic* forc'd him to confess that he was guilty of Treason, and banish'd him. This Story may be read at length in *Gregory* of *Tours*, Hist. B. 5. c. 19.

Of Paris.

The Synod of Antisiodorum.

Of Antisiodorum. **T**HIS was not a Council of Bishops, but only a Synodical Assembly of Abbots and Priests of the Diocese of *Tours*, held in the year 578, by *Aunacharius* Bishop of *Tours*.

The five and forty Constitutions which were made in it, are sign'd by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons.

In the first, it is forbidden to play at Pagan Sports with the * Hart or Heifer, or to give New-years-gifts, after the manner of Pagans, on the first day of January.

In the second, Priests are enjoyn'd to send Clergy to the Episcopal City to know when *Lent* begins, and to give notice to the People of the day of *Epiphany*.

By the third, it is forbidden to cause Divine Service to be said in private Houses, and to perform Vows by Trees or Fountains, and to suffer any Statues or Figures of Men.

By the fourth, it is forbidden to use Inchantments, and any ways of foretelling things to come.

The fifth forbids the Debauchery of the Vigils of *St. Martin*.

The sixth ordains the Priests to go fetch holy Chrism about the middle of *Lent*; and if he be hindered by sickness, to send thither another Person, and to carry it in a Vessel appointed for that use, cover'd with a Linen Cloth, with the same respect that is given to Reliques.

The seventh orders, that the Priests shall meet at the City to hold there the Synod in the Month of *May*, and the Abbots on the first of *November*.

The eighth forbids to offer in the Chalice any thing but Wine mingled with Water.

The ninth forbids to make Choirs of Singing-women in the Church, and to make Feasts there.

The tenth declares, that it is not lawful to say two Masses upon the same Altar in the same day.

The eleventh, that it is not lawful to end the Fast of the Vigils of *Easter* before two hours within night, because it is not lawful to drink or eat on that day after midnight. The same Rule is to be observ'd as to the Vigils of *Christmas* and other great Festivals.

By the twelfth, it is forbidden to give the Eucharist, or the Kiss of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The thirteenth forbids the Deacons to cover their Shoulders with the Veil or Altar-cloth.

The fourteenth forbids to inter any in the Fonts.

The fifteenth to inter one dead Body upon another.

The sixteenth to yoke Oxen, or to do any other such works on *Sunday*.

The seventeenth forbids to receive the Offerings of those who have procur'd their own death, howsoever they have done it.

The eighteenth forbids to baptize even Children, except at *Easter*, unless in a case of urgent Necessity.

The nineteenth forbids Priests and Deacons to say, or serve, or assist at Mass, after they have eaten.

The twentieth ordains, that Priests, Deacons, or Subdeacons, who shall have Children, or commit Adultery, shall be depos'd.

The one and twentieth forbids them to lye in the same Bed with their Wives.

The two and twentieth forbids their Widows to marry again.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be shut up in another Monastery, if his Abbot has not punish'd him.

The four and twentieth declares, that it is not lawful for an Abbot or a Monk to marry.

The five and twentieth forbids them to be God-fathers.

The six and twentieth condemns an Abbot who suffers Women to enter into his Monastery, to be three Months shut up in another, and to live there upon Bread and Water.

The following Constitutions forbid Marriages with Step-mothers, Daughters-in-law, Sisters-in-law, Cousin-Germans, Aunts, and other Women.

The three and four and thirtieth forbid Priests and Deacons to be present at the place where any are put to the Torture, or to assist in a Judgment of Life and Death.

The five and thirtieth forbids them to cite another Clergyman before a Secular Judge.

The six and seven and thirtieth forbid Women to receive the Eucharist with the naked Hand, or to touch the Linen-Cloth which covers the Body of our Lord.

The eight and nine and thirtieth forbid to communicate or to eat with an excommunicated Person.

The fortieth forbids Priests to sing or dance at Festivals.

The one and fortieth forbids Clergymen to prosecute any Person at Law, and orders them to ease themselves from this care by employing Secular Persons.

The two and fortieth orders Women to have the *Dominical* for receiving the Communion. Some have thought

Of Antisiodorum.

* The words of the Canon are [Vaccula aut Cervulo facere vel fircnas dialicas observare.]

The Councils. thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, that if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year

the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The four and fortieth ordains, that the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

The first Council of Mascon in the Year, 581.

Of Mascon. I Say nothing here of some Councils of France, held about private Affairs, which made no Canons, whose History may be seen in Gregory of Tours, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of Mascon are of this number, whereof the first was held in the Month of November in the Year 581.

The Archbishops of Lyons, of Vienna, of Sens and Bourges, were present there, with seventeen other Bishops of France. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, that no Women ought to enter into the Chamber of a Bishop, but in the presence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, that the Archbishops shall not say Mass without the *Pallium*.

The seventh, that the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, that none shall fast from St. Martin's day to Christmas but three times a week, viz. on Monday, Wednesday, and Friday; and that on these days the Canons shall be read.

The tenth, that Clergy-men shall celebrate the Festivals with their Bishops.

The eleventh ordains, that Clergy-men who are oblig'd to Celibacy, shall be depos'd if they violate the Obligation.

The twelfth, that Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: that if they part they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, that Jews shall not be Judges of Christians, nor Receivers of Taxes.

The fourteenth forbids them, according to the Edict of Childebert, to appear in publick from Holy Thursday till Easter-day.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, that all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the Sum.

The seventeenth, that those who cause any to give a false Testimony, and to swear falsely against others, shall be excommunicated till death, and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, that those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery, or at least that she might live more freely: She is declared to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

The third Council of Lyons.

Of Lyons. The Archbishop of Lyons, and seven other Prelates of France, were present at this Council, together with some Deputies, in the Year 583, in the Month of May: they made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, that care shall be taken to signify in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives,

and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of Easter and Christmas any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Diocess, and to give them something to clothe and maintain them, that they may not run from City to City.

The second Council of Valentia held in 583.

Of Valentia. This Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King Gontranus, and by the Queen Au-

stegisildis his Wife, and by his Daughters Clodeberga and Clotilda, to the Churches of St. Marcellus and St. Symphorianus, and all the rest.

The second Council of Mascon held in 585.

Of Mascon. This Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no Sec. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of Sunday. Let no Person, say they, prosecute any Suit of Law on this day, let none follow their own business, let none yoke Oxen; but let all the
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World apply themselves to sing the Praises of God : Let those who are near the Churches run thither to shed Tears there ; let your eyes and your hands be lifted up to the Lord, &c. Afterwards they decree Penalties against those who break the Sunday, according to the state and condition of the Persons. If he be an Advocate, they order that he shall be driven from the Bar ; if he be a Peasant or a Slave, that he receive some blows with a stick ; if he be a Monk, that he be excommunicated for six Months. Lastly, they exhort Christians to spend even the night of Sunday in Prayers.

In the second it is ordain'd, that the Feast of Easter shall be solemniz'd, and that all shall refrain from servile Works for the space of six days.

The third Canon is for hindring the Custom, which begun to grow common, of baptizing on all the days of the Martyrs Festivals. They ordain that Children shall be kept till Easter, and that they shall be brought to Church during Lent, that having received Imposition of Hands, and afterwards being anointed with the Holy Oyl, they may be regenerated at Easter with the holy Baptism.

In the fourth it is ordain'd, that Men and Women shall offer every Sunday Bread and Wine at the Altar.

The fifth declares, that the Divine Laws have granted to Priests and Ministers the tenth of their Possessions ; that the Christians have a long time observ'd these Laws, but that of late for some time they have not been observ'd : which oblig'd them to ordain that the Faithful revive this ancient Custom, and give the tenth to the Ministers of the Altar, which shall be employ'd either for relieving the Poor, or for redeeming Captives.

The sixth forbids Priests to celebrate Mass after they have eat and drunk : it ordains also that the remainder of the Eucharist shall be eaten up on Wednesday and Friday after Mass by Children.

In the seventh, it is ordain'd upon the Remonstrance of *Prætextatus* and *Papoulus*, that the Bishops shall take the Slaves who are set at liberty into their protection, and that they shall be Judges of the Differences which shall arise upon this occasion.

The eighth ordains, that those who fly to Churches, shall not be taken thence by force ; but if the Bishop finds them guilty, he shall give leave to take them away without violating the holiness of the Church.

In the ninth they declare, that it is not lawful for any Judge to take cognizance of the Causes of a Bishop, and that they ought to be carried to the Metropolitan.

The tenth forbids to accuse Priests, Deacons, or Sub-deacons, before other Judges than Bishops.

The eleventh recommends Hospitality to Bishops.

The twelfth does not allow a Judge to proceed against Widows and Orphans, unless they advertise the Bishop.

The thirteenth forbids Bishops to keep Birds and Dogs for Game.

The fourteenth is against those who desire of Princes the Possessions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to shew respect to Clergy-men, and to salute them if they meet them on Horseback in the way, to light off their Horse and salute them if they meet them on foot.

The sixteenth forbids the Widows of Sub-deacons, Exorcists, and Acolythists to marry again.

The seventeenth forbids to inter the Dead upon Bodies that are half rotten.

The eighteenth threatens those who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be present at the Executions of Criminals.

The twentieth ordains the Celebration of a Synod every three years, which shall be appointed by the Bishop of Lyons and the King in a convenient place.

After this Council the King *Gontranus* made an Edict, wherein he ordains the Celebration of Sunday, exhorts the Bishops and Clergy to do their duty, and to lead an exemplary Life, advertises the Judges to punish severely the Breakers of these Laws, and particularly the Ecclesiasticks, who are oblig'd to live regularly.

The
Councils.

The third Council of Toledo.

Of
Toledo.

The King *Reccaredus* order'd the Bishops of Spain to meet at Toledo in the beginning of the Month of May, in the Year 589, to restore the Catholick Faith and Discipline. After he had made a short Harangue to them, he caus'd to be read the Confession of Faith, the Creeds of the Councils of Nice and Constantinople, the Decision of Faith made by the Council of Chalcedon, sign'd by himself and the Queen. There were also read the Declarations of the Bishops and Priests of the Nation of the *Goths*, which contain'd the Condemnation of the Errors of the *Arians*, and the Approbation of the Creeds of the Councils of Nice and Constantinople, and the Decree of the Council of Chalcedon.

After they had thus re-establish'd the Faith, the Council renewed the ancient Discipline, restor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbid to promote those who are excluded by the Canons to holy Orders. This is contain'd in the first Canon of this Council.

The second ordains, that the Creed of Constantinople shall be repeated in all the Churches of Spain.

The third forbids Bishops to alienate the Possessions of their Churches, yet it leaves to Monasteries and Churches what had been given to them, and permits them also to provide for the Necessities of Strangers and the Poor.

The fourth permits the Bishop to erect a Parish in a Monastery.

The fifth renews the Law of Celibacy for Priests and Deacons.

The sixth is in favour of Slaves set at liberty.

The seventh ordains Bishops to cause to be read the Holy Scripture at their Table.

The eighth forbids, with the consent of King *Reccaredus*, to demand any Persons belonging to the * *Familia fisci*, that were given to the Church.

The ninth ordains that the Churches of the *Arians* shall belong to the Bishop in whose Territory they are situate.

The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates those who shall hinder them from observing their Vow of Chastity.

The eleventh Canon is against an Abuse which begun to spread in Spain concerning Penance. The Christians desir'd to be reconcil'd every time, and as often as they sinn'd. The Council renews the ancient Discipline about Penance, and ordains that Penances shall be impos'd according to the ancient Canons, that the Penitent shall be excluded Communion, and receive oftentimes Imposition of Hands. That he shall not be restor'd to Communion until the time of making Satisfaction be expir'd. And lastly, that those who relapse shall be sentenc'd according to the severity of the ancient Canons.

The twelfth ordains, that the Priest shall grant no Penance until he has cut off his Hair who desires it, if he be a Man ; or if it be a Woman, till she has chang'd her Habit.

The thirteenth forbids Clergy-men to drag their Brethren before Civil Magistrates.

The fourteenth forbids Jews to have Wives or Concubines that are Christians, and to keep Slaves that are Christians.

The fifteenth ordains, that if the Emperor's * Slaves shall cause Churches to be built and endow'd,

Of
Toledo.

* [*Familia fisci*, signifies the meeting of those who took care of the Affairs of the Church, and manag'd its Revenue. Labbee Tom. 5. p. 1025.]

* [*Servi fiscales*, were such Slaves as were part of the personal estate of the Emperor. *Id.* the *Ibid.*]

The Councils. the Bishop shall endeavour to get this Donation confirm'd by his Authority.

The sixteenth enjoyns Judges to hinder Idolatrous Practices.

The seventeenth is against the Fathers or Mothers who put their Children to death.

The eighteenth ordains, that every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.

The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.

The twentieth forbids Bishops to domineer and tyrannize over the Clergy and Priests of their Diocess.

The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.

The two and twentieth forbids to recite any thing but the *Psalms* at the Funerals of Christians.

The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.

These Canons are confirm'd by the King's Edict, and sign'd by sixty two Bishops, and the Deputies of five more.

The Council of Narbo in the Year 589.

Of Narbo. **R**eccaredus did also call this Council, which was compos'd of seven or eight Bishops, who made fifteen Canons.

The first forbids Clergy-men to wear Clothes of Purple.

The second ordains, that *Gloria Patri* shall be said at the end of every *Psalms*; and also that the long *Psalms* shall be divided into different parts.

The third forbids Ecclesiasticks to stand still in publick places.

The fourth forbids any to employ themselves in servile Works on *Sunday*.

The fifth ordains, that Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.

The sixth, that Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.

The seventh, that Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.

The eighth, that those who have any ways defrauded the Church, shall be put under Penance for the space of two years.

The ninth, that Jews shall not be permitted to sing at the burying of the dead.

The tenth, that Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.

The eleventh, that it is not lawful to ordain an ignorant Priest or Deacon.

The twelfth, that Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, that those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publickly whipped.

The fourteenth forbids to keep *Thursday* as *Holiday*.

The first Council of Sevil in 590.

Of Sevil. **T**his Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presided in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigis*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of *November*, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudentius* had pretended to set at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, that when a Bishop leaves the Possessions which he had in his own Name, to others than his Children or Grand-Children, rather than give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Church's Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, that if the Church of *Pegasus* possess'd nothing of the Goods or Lands left by *Gaudentius*, the Slaves ought not to be set at liberty, as he order'd; but if the Church possess'd the Means of *Gaudentius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompense the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that

they shall be disabled to give their wages, *i. e.* what they can earn, to others than their Children, who shall continue also, they and their Posterity, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this loss. This Canon extends to all the Slaves of the Province of *Bætica*, which are taken away from the Church to which they belong by a like Grant. For it says, that it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigis*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their Houses, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, that if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops, the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, that they shall be given to serve Nunneries.

It may be that this Council made other Canons besides those which it sent to this Bishop: and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.

The
Councils.Of
Arvernia.

The Council in Arvernia.

The
Councils.Of
Arvernia.

Gregory of Tours in the eighth Chapter of the tenth Book of his History, makes mention of an Assembly of Bishops held in the fifteenth year of the Reign of *Childebert*, and the sixth of *Clotharius*, held, I say, in the Confines of *Arvernia*, of *Gabali*, and *Rutenium*, against *Tetradia* the Wife of *Eulalius*, Countess of *Arvernia*. This Woman finding her self abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of *Virus* her Husband's Nephew, with her eldest Son to *Desiderius* General of the Army of King *Chilperic*, and hindred almost all the Efforts of *Eulalius*. This Retreat cost *Virus* his Life, who was kill'd by *Eulalius*. The Wife of *Desiderius* dying, he made no Scruple to

marry *Tetradia* while her Husband was alive, who for his part ravish'd a Nun. After the death of *Desiderius*, *Eulalius* being more concern'd for the loss of his Means than his Wife, demanded Restitution to be made of what she had carried away. This Assembly of Bishops order'd, that they should be restored fourfold; and that the Children which she had by *Desiderius* should be declar'd Bastards and Adulterous. She was permitted also to return to *Arvernia*, after she should make Satisfaction, and to re-enter upon the peaceable possession of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather pass for an Accommodation than an Ecclesiastical Decision.

The Council of Poitiers.

Of Poitiers

This Council was assembled for reforming the Disorders of a Monastery of Nuns in this City. This Monastery was founded by *Radegonda*, and was at first in Subjection to the Bishop of the place: But under the Reign of *Sigebert*, *Radegonda* having brought from the East some Wood of the Holy Cross, and other Reliques, to put them into her Monastery, she pray'd *Maroveus*, then Bishop of *Poitiers*, that he would be present at this Festival; but this Bishop went into the Country, because he would not be present at this Ceremony. *Radegonda* pray'd King *Sigebert* to allow her a Bishop for placing these Reliques in her Monastery. *Euphrasius* Bishop of *Tours* did it with great Solemnity. Although *Radegonda* had reason to be displeas'd with the Bishop of *Poitiers*, yet she did all that lay in her power to be reconcil'd to him; but not being able to compais her design, she fetch'd from *Arles* the Rule of St. *Cæsarius*, and put her Monastery under the Protection of the King, because the Bishop would not take care of it. After the death of *Radegonda*, the Abbess call'd *Leuovera*, pray'd also the Bishop to take it into his Protection. At first he refus'd it, but afterwards accepted of it, and took also Letters from King *Chilperic*, which import that this Monastery should be subject to him, as the other Churches of his Diocess were.

There were in this Monastery two King's Daughters, *Clotilda* the Daughter of *Charibert*, and *Basina* the Daughter of *Chilperic*, who had embrac'd a Religious Life under St. *Radegonda*. After her death, these two Daughters had not Humility enough to obey an Abbess, who in the Opinion of the World was not equal in quality, despising the Remonstrances of their Bishop, whom they suspected, broke the Gates, burst in pieces the Bolts of their Monastery, and went out with forty Nuns, under pretence that the Abbess had abus'd them. *Clotilda* went in the first place to *Gregory* of *Tours*, who advis'd her to return, and offer'd also to go with her, and to find out a way, with *Maroveus*'s assistance, to reduce their Abbess to reason. She would not follow his advice, and went to Court to wait upon King *Gontranus*. In the mean time the Nuns that went with her out of the Monastery, led a most licentious Life. Some time after *Clotilda* and *Basina* return'd to *Poitiers*, they plac'd themselves in the Church of St. *Hilary*, with some wretched Ruffians, and said that they would never return to their Monastery till their Abbess were turn'd out. One of the Nuns, who continued in the Monastery, being as corrupt as the rest, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witness against the Abbess. The Bishop of the place finding himself not strong enough to put a stop to this Disorder, summon'd *Gondegisilius* Bishop of *Bordeaux*, *Nicasius* of *Angoulême*, and *Saffarius* of *Petrocra*. These Bishops came with the Clergy to the

Church of St. *Hilary*, and threatned these Nuns to excommunicate them; but they were receiv'd with blows of a stick, push'd back, affronted and beaten; so that they were forc'd to retire, having excommunicated the Nuns. They wrote to the Bishops of the Kingdom of *Gontranus*, who approv'd their Proceedings in their Answer, and summon'd them to be present with them at a Synod which should be held at the beginning of *November*. In the mean time these Nuns continued to commit all sorts of Outrages and Disorders, so that *Childebert* was forc'd to send an Officer, call'd *Macon*, to hinder them. *Maroveus* being afraid of himself, sollicitated *Gondegisilius*, and the other Bishops, to remove the Excommunication; but they would do nothing in it. The King *Childebert* sent a Priest to settle this Affair, but he could not do it. This did nothing but irritate these Nuns, who sent their Ruffians to the Monastery, broke open the Gates, beat and wounded the Nuns, tore the Abbess's Clothes, dragg'd her through the Street, and shut her up in a place, from whence she should not come forth, even on *Easter-day*. The Bishops renew'd the Excommunication pronounc'd against them, but they car'd not for it, and continued their Outrages. At last *Childebert* and *Gontranus* were forc'd to agree among themselves, that the Bishops of both Kingdoms should assemble to judge them, and to give them a strong Force for hindring such Outrages as they had committed. These Bishops being assembled at *Poitiers* the nine and twentieth year of the Reign of *Gontranus*, and the fifteenth of *Childebert*'s (which is the thirtieth according to the vulgar *Æra*) had this Affair under Examination. They heard the Accusations which *Basina* and *Clotilda* alledg'd against the Abbess, and the Defence which the Abbess made for her self. They accus'd the Abbess of exposing the Nuns to hunger and nakedness, of suffering Men to wash in a Bathe of the Monastery, of playing at Dice, *Tabula*, of suffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dress up her Niece. The Abbess answered, that she had always maintain'd her Nuns as plentifully as the Season would permit; that as to Garments, they had the remainder of them in their Coffers; that she had never suffered Strangers to wash in the Bathe; that if she had play'd, it was while *Radegonda* was alive, and that she did not think it was forbidden by the Rule or by the Canons, but if the Bishops should forbid her, she would not do it any more; that she had made no Feasts, but only receiv'd and entertain'd Guests; that she had only receiv'd the Earnest of the Espousals of her Niece; that if it was a fault, she would ask pardon; and lastly, that she had not taken any of the Ornaments of the Church, to dress up her Niece. On the other side, *Clotilda* and *Basina* were accus'd of going out of the Monastery, of carrying out with them many Nuns, and of other Crimes and Outrages which

Of Poitiers

The Councils. which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be depos'd, but only some slight Faults, which they exhort'd her not to commit again : And as to *Basina* and *Clotilda*, they excommunicated them till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

The Councils. In the Council of *Metz*, which was held after the decease of King *Gontranus*, wherein *Egidius* Archbishop of *Rheims* was depos'd as guilty of Treason, *Clotilda* and *Basina* ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King *Chilperic*. *Clotilda* return'd into the Monastery, and *Basina* spent the remainder of her Life in a Country-house.

The second Council of Metz in the Year 590.

of Metz. **T**HIS was an Assembly of Bishops which King *Childebert* call'd together to judge *Giles* Archbishop of *Rheims*, who was accus'd of Treason. A Duke call'd *Epimodius* was his Accuser ; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King *Chilperic*, who had always been an Enemy to *Childebert*. He affirm'd also that *Chilperic* had given him some Lands of his Dominions. *Giles* confess'd that he had always been a Friend to *Chilperic*, but he maintain'd at first, that he had done nothing against the Interest of *Childebert*, and that he had given him the Demains which he possessed. He produced the Grants of them, but they were declared to be forged ; for the King denied that he had given him any thing ; and *Otho* the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of *Giles* written to *Chilperic* were produc'd, and of *Chilperic* to *Giles*, wherein there were Invectives against *Brunechildis* the Queen. *Giles* deny'd that he had written the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, written for King *Chilperic*, against *Gontranus* ; and this was prov'd by the Register of King *Chilperic*. He was also convicted by the Abbot of St.

of Metz. *Remigius*, of having receiv'd a considerable Sum from King *Chilperic*. *Giles* being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days space to give him time to justify himself if he could. When the time was expir'd, he appear'd in great Confusion before the Assembly, and said, Why delay you to judge a Criminal ? I acknowledge that I am guilty of Treason, that I have deserv'd Death, that I was always contrary to the Interest of the King and his Mother, and have caus'd many Wars, which have brought several places of *France* to Desolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life, he was immediately banish'd to *Strasbourg*, and *Romulfus* the Son of Duke *Loupus*, was plac'd in his Room. *Epiphanius* Abbot of St. *Remigius* was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop : What of it came from his Robberies, was put into the Royal Treasury ; and what was part of the Church's Revenues, was left to the Church. In this Council *Basina* and *Clotilda* ask'd pardon for their Fault, and were receiv'd into Communion.

The Assembly of Bishops at Nanterra.

of Nanterra. **T**HERE was nothing remarkable in this Assembly, but what was done for solemnizing the

of Nanterra. Ceremony of the Baptism of *Clotaricus*, at which *Gontranus* was God-father.

The Council of Saragosa.

of Saragosa. **T**HIS Council was held in the seventh year of the Reign of *Reccaredus*, which was the year 592, on the last day of *October*. *Artremius* Bishop of *Tarraco* presided in it ; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

of Saragosa. The second ordains, that in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the Fire. Those who shall conceal or retain them, are threatn'd to be excommunicated.

In the first it is ordain'd, that the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a-new the Blessings of the Priests, *Benedictionem Presbyterii* ; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The third ordains, that if *Arian* Bishops, who are converted, shall consecrate Churches, before they have received the Benediction, they shall be consecrated a-new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The Council of Toledo, held in the twelfth Year of the Reign of Reccaredus, the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of Spain. It was National.

of Toledo. **T**HIS Council made two Canons. The first ordains, that Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloyster by the Bishop's Order, that their punishment may serve for an Example to others, and for Penance to themselves.

of Toledo. The second ordains, that the Bishop cannot invade the Revenues of a Church or Chappel built in his Diocese, and that this Revenue shall be given to a Priest who shall serve in it, if the Revenue be sufficient for him ; if not, that a Deacon shall be plac'd there ; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

The
Councils.

The Council of Osca, or Huesca, a City of the Province of Tarraco ;
held under the same King in the Year 598.

The
Councils.

Of Osca.

THIS Council made two Canons. The first ordains, that the Bishops shall hold an Assembly every year, of the Abbots, Priests and Deacons of their Diocess, to give them Precepts and Advice about the way and manner wherein they ought to live.

The second, that the Bishops shall carefully examine, whether the Priests, Deacons, Subdeacons, and Clergy live chastly ; that if any one is suspected

of Incontinence, Information shall be given of it, either by the Deposition of the Clergy, or the Testimony of the Notaries, or by examining the behaviour of the Women, with whom he is said to keep Company, or by any other ways which may be useful to discover this sort of Crimes ; that on the one hand, no Person may be blacken'd upon false Reports, and on the other, no Crime may be palliated by false Excuses.

The Council of Barcelona under the same King held in 599, consisting of twelve Bishops.

Of
Barcelona.

THIS Council made four Canons. The first forbids Bishops and Clergymen to take any thing under any pretence, and after any manner whatsoever, for the Ordination of Deacons or Priests, which it calls *Benedictio Subdiaconi, vel Presbyterii*, which explains the first Canon of the Council of Saragosa, which we have before set down, where it is said, that the Arian Priests shall receive *Benedictionem Presbyterii*, before they can discharge their Office.

The second forbids Bishops to take any thing as the Price of the Liquor of Holy Chrism, which they give to Priests for confirming the Novices.

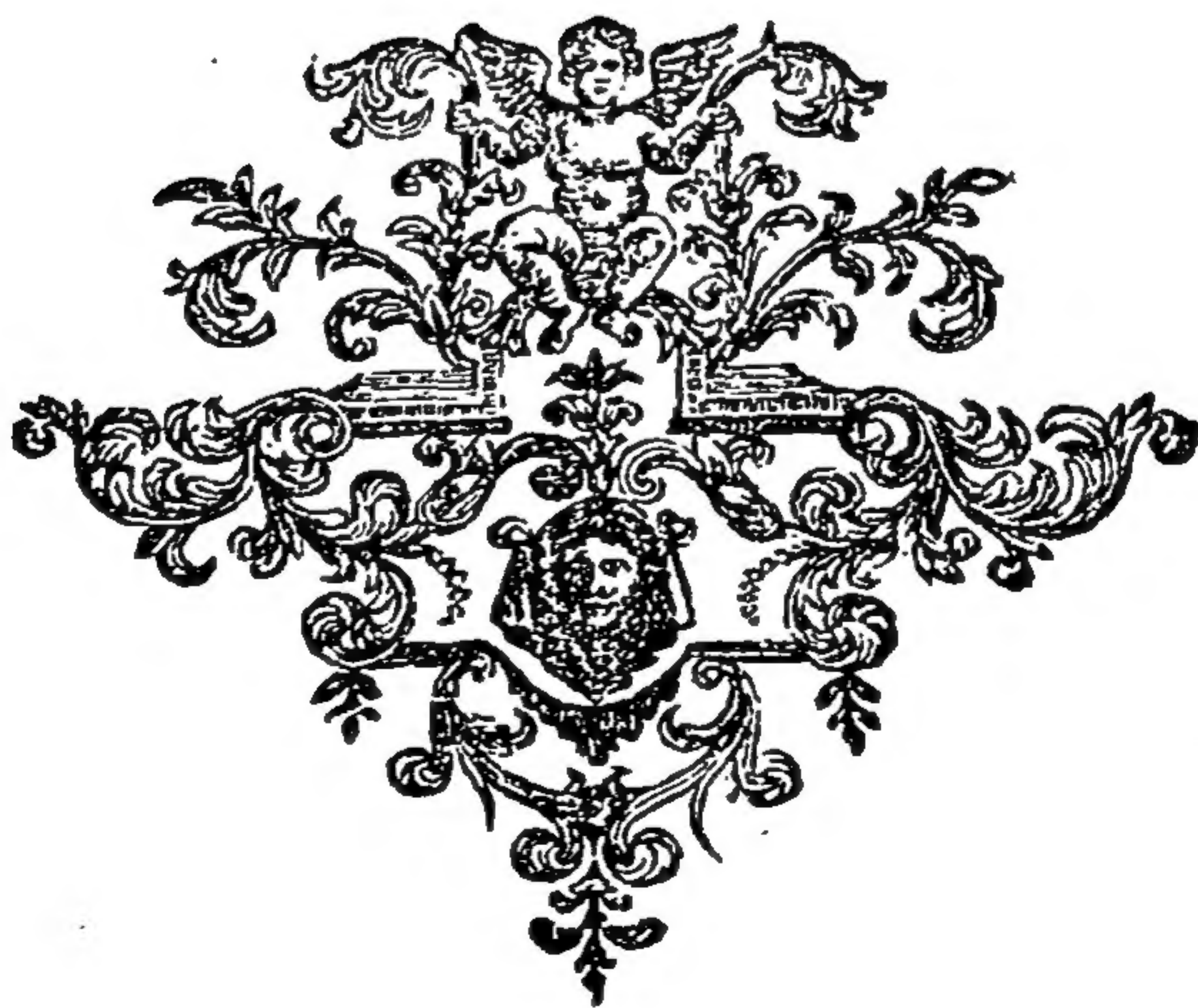
The third forbids Laymen to enter into Orders, without observing the times prescribed by the Canons, and ordains, that none shall be promoted to Episcopal Orders, who has not pass'd through the inferior Orders, though he has obtain'd the King's Letter, or be chosen by the Clergy, the Bishop, or the People. This Canon prescribes a particular manner

of choosing a Bishop, viz. That the People and Clergy shall choose three Persons to present them to the Metropolitan and Bishops of the Province, who shall consecrate him of the three on whom the Lot shall fall, which shall be done after a Fast.

The Fourth ordains, that if a Virgin, who has renounc'd the Customs of the World, and promis'd to observe Continence, or any other Person, who has desir'd of the Priest *Benedictionem Pœnitentiæ*, i. e. the Blessing for leading a Religious Life ; for this is often call'd *Pœnitentia & Conversio* ; that if any of these Persons, I say, do voluntarily marry, or being taken away by force, will not part from their Ravishers, they shall continue excluded from the Communion of the Faithful, and shall not have so much as the comfort of Conversation. This Canon may be also understood literally of Penance, because it was not lawful for Penitents to make use of Marriage, or to marry.

The END of the First Volume.

17 AP 57



A CHRONOLOGICAL TABLE OF THE A U T H O R S OF THE Old Testament.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Coun- try, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
Born in <i>Ægypt</i> in the 2433d. Year of the world, 1571 Years before Jesus Christ.	MOSES. Of the Tribe of <i>Levi</i> , Chief of the People of <i>Israel</i> .	He brought the <i>Israelites</i> out of the <i>Ægyptian</i> bondage, in the Year 2513. and lead them in the wilderness for 40 years.	He died in the Year 2553. 1451 Years before the birth of Jesus Christ.
Born in the Year 2460.	JOSHUA. Son of <i>Nun</i> , <i>Moses's</i> Successor.	He succeeded <i>Moses</i> in the Year 2552. and governed the People till the Year 2570.	Died in the year 2570; aged 110 years.
	JOB. Descended from <i>Esau</i> , believed to be as old, or older than <i>Moses</i> .		
Born in the Year 2849.	SAMUEL. Prophet, and last Judge of the Peo- ple of <i>Israel</i> . The <i>AUTHORS</i> of the Books of <i>Judges</i> and <i>Ruth</i> , who lived before the Captivity.	He began to govern the People in the Year 2888, and ruled them 21 years.	Died in the Year 2947.
Born in the Year 2919.	DAVID. Son of <i>Jesse</i> , of the Tribe of <i>Judah</i> , King of <i>Israel</i> . GAD and NATHAN. Prophets.	He reigned 40 years, i. e. 7 years in <i>Hebron</i> , and 33 in <i>Jerusalem</i> . Prophefied under <i>David</i> and <i>Solo- mon</i> , from the Year 2980. till the Year 3020. circiter.	Died in the Year 2990; and 1014 years before J. C.
	SOLOMON. Son of <i>David</i> , King of <i>Israel</i> . AHIJAH and IDDO. Prophets.	Reigned from the Year 2990. till the Year 3030. Under <i>Solomon</i> and <i>Jeroboam</i> .	Died in the Year 3030.
	HOSEA. Son of <i>Beeri</i> .	Prophefied under <i>Uzziah</i> , <i>Jotham</i> , &c. from the Year 3194. till towards the End of the next Age.	
	JOEL. Prophet.	Some say, soon after <i>Hosea's</i> Death; others, not till after the captivity.	
	ISAIAH. Son of <i>Amos</i> , of the Blood Royal.	Began to Prophefie in the 25th. Year of <i>Uzziah</i> , in the Year 3219. and continued for an Age.	
	AMOS. Herdsman of <i>Tekoa</i> near <i>Bethlehem</i> .	Began to Prophefie in the 24th. Year of <i>Uzziah</i> ; i. e. about the 3218th. Year of the world and continued 25 or 26 years.	
	OBADIAH. Prophet.	Time when he lived, and Prophefied very uncertain.	
	JONAH. Son of <i>Amitai</i> of the Tribe of <i>Zebu- lun</i> .	Prophefied from the end of the 31st. Century of the World, to the end of the 32d.	
	MICAH. Of the Tribe of <i>Judah</i> .	Began to Prophefie in the Year 3257, under <i>Jotham</i> , and continued under <i>Abaz</i> and <i>Hezekiah</i> , for about 50 years.	
	HABAKKUK. Prophet.	Some time in <i>Manasse's</i> Reign, but uncertain.	
	NAHUM. Prophet.	Time uncertain.	
			JEREMIAH.

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished,</i>	<i>Time of their Deaths.</i>
	JEREMIAH. Born near <i>Jerusalem</i> , of the Family of the Priests.	Began to Prophesie in the Year 3375, and continued 45 years.	
	BARUCH. Scholar and <i>Amanuensis</i> to <i>Jeremiah</i> .	Prophefied in <i>Jeremiah's</i> time, or rather after his Death.	
	DANIEL. Of the Blood Royal.	Prophefied during the Captivity, from the Year 606. before J. C. i. e. the Year 3398. of the World, for almost 70 years.	
	EZEKIEL. Son of <i>Buzi</i> the Priest.	Began to Prophesie in the Year 3408, the 5th. of the Captivity, and continued under <i>Jeconiah</i> 22 years.	
	HAGGAI, and ZECHARIAH, Son of <i>Barachiah</i> , the Son of <i>Iddo</i> .	Prophefied after the People returned; and began in the Year 3485. 519 years before the Birth of <i>Jesus Christ</i> .	
	MALACHI. Prophet.	After the two former.	
	TOBIT.	Wrote after the Ten Tribes were carried away by <i>Shalmanezzer</i> , in the Year 3283, 721 years before J. C.	
	The Author of the Book of JUDITH uncertain.	Time uncertain.	
	EZRAH.	Returned from <i>Babylon</i> to <i>Jerusalem</i> , in the Year 3537.	
	NEHEMIAH. The Author of the Book of CHRONICLES.	Returned in the Year 3550. Lived in <i>Ezra's</i> time.	
	The LXX. Interpreters.	Under <i>Ptolomy Philadelphus</i> , about the Year 3727.	
	JESUS. Son of <i>Sirach</i> .	Under <i>Ptolomy Energetes</i> , in the Year 3759.	
	The uncertain Author of the First Book of MACCABEES.		
	JASON. Abridger of the Second.		
	PHILO JUDÆUS. A Platonick Philosopher.	Under the Emperors <i>Tiberius</i> and <i>Caius Caligula</i> .	
Born the Year 37. after <i>Jesus Christ</i> .	JOSEPHUS. Of the Priestly Family descended from the <i>Hasmoneans</i> .	Under <i>Vespasian</i> , <i>Titus</i> and <i>Domitian</i> .	Died in the Year 93 after J. C.
	JUSTUS. Of <i>Tiberias</i> .	At the same time.	

A CHRONOLOGICAL TABLE of the Authors of the NEW TESTAMENT.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	St. MATTHEW. Publican, converted by <i>Jesus Christ</i> , and made an Apostle.	Wrote his Gospel about the 39th. year of the Common Account.	
	St. MARK. Disciple of <i>St. Peter</i> .	Wrote about the Year 43, or perhaps several years after.	
	St. LUKE. Physician of <i>Antioch</i> .	Wrote his Gospel about the Year 56. of J. C. The <i>Acts</i> were written afterwards, towards the Year 58.	
	St. JOHN. Son of <i>Zebædee</i> , Apostle of J. C. and the beloved Disciple.	Wrote his Gospel about 100 years after the Birth of <i>Jesus Christ</i> . The <i>Revelation</i> in the Year 95. The time of his Epistles uncertain.	Died in the Year 100. after the Birth of J. C. in the 68th. Year after his Death.
	SAUL or PAUL. Of the Tribe of <i>Benjamin</i> , of the City of <i>Tarsus</i> .	Converted in the Year 34. Wrote his two Epistles to the <i>Thesalonians</i> , in the Year 52. In the Year 56. to the <i>Galatians</i> and <i>Corinthians</i> . In the Year 57. to the <i>Romans</i> .	Suffered Martyrdom in <i>Nero's</i> Persecution, in the Year 64.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flourished.	Time of their Deaths.
		In the Year 62. to the Ephesians, the Philippians, the Colossians, the Hebrews, and Philemon.	
		In the Year 63 the First Epistle to Timothy, and that to Titus.	
		In the Year 64. the Second to Timothy.	
	St. JAMES. Kinsman of our Lord.	Made Bishop of Jerusalem after the Death of Jesus Christ. Time when he wrote his Epistle uncertain.	Died in the Year 63.
	St. PETER. Son of Jona, chief of the Apostles.	Wrote his First Epistle in all probability, about the Year 43 or 44. And the Second a little before his Death.	Suffered in the Year 64, in Nero's Persecution.
	St. JUDE. Son of Alphens, called also Thaddaus or Lebbaus.	Wrote after St. Peter's Death.	

A CHRONOLOGICAL TABLE of the Ecclesiastical Authors that are mentioned in this Volume.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flourished.	Time of their Deaths.
	HERMAS. A Greek Author.	The same Person probably that St. Paul salutes in his Epistle to the Romans; which was written in the Year 57. Neronis 4to.	
Contemporary with the Apostles.	St. CLEMENT. Bishop of Rome, by Birth a Greek.	He governed that Church, from the Year 93, to the Year 101, under the Emperors Domitian, Nerva, Trajan.	Died in the Year 101, the 3d. year of Trajan.
Converted by St. Paul, in the Year 52.	DENYS. Believed to have been originally of Thrace, Judge of the Areopagus at Athens, and afterwards Bishop of that Church.	Constituted Bishop of that Church towards the Year 60; He governed it till the Year 95, under the Emperors Nero, Vespasian, and Domitian.	Died in the Year 95. in Domitian's Persecution.
Some say he was about 7 years old, when Jesus Christ Preached: Some say, he was not Born till after Jesus Christ's Death.	St. IGNATIUS. Called Theophorus, of Asia, Bishop of Antioch.	Succeeded Evodius in the See of Antioch in the Year 70 of J. C. and governed that Church 40 years under Vespasian and his Successors, till Trajan's time, under whom he suffered Martyrdom.	Died in the 10th. Year of Trajan, in the Year 107.
Born about the Year 70, Consecrated to the Service of God in the Year 81.	St. POLYCARP. Of Asia, Bishop of Smyrna.	Consecrated about the Year 96. He governed the Church of Smyrna till the Year 167, from the time of Nerva, to Commodus.	Suffered Martyrdom in the Year 167.
Disciple of St. John the Evangelist.	PAPIAS. Of Asia, Bishop of Hierapolis.	He flourished under the Emperors Trajan and Hadrian.	The Year of his Death is not known.
Disciple of the Apostles.	QUADRATUS. Of Asia.	Flourished under Hadrian, to whom he presented an Apology for the Christians about the Year 120.	
	ARISTIDES. A Philosopher of Athens.	Presented an Apology to the same Emperor about the same time.	
	AGRIPPA. A Greek Author.	Flourished at the same time.	
Born soon after the Apostles Deaths, about the Beginning of the Second Century.	HEGESIPPUS. Of Palestine.	Flourished under the Antonines, and wrote his History under Pope Eleutherius.	He died under the Emperor Commodus, about the Year 180.
	St. JUSTIN. A Philosopher, Born at Sichem, a City in Palestine, a Greek by Birth, and Religion.	Flourished under Antoninus Pius, to whom he presented an Apology, about the Year 150.	Died in the Year 118.
	MELITO. Of Asia, Bishop of Sardis.	Flourished under M. Aurelius the Philosopher, to whom he presented an Apology for the Christians in the Year 182.	Died about the Year 665.
	TATIAN. An Assyrian.	Flourished under M. Aurelius, and Commodus.	
	ATHENAGORAS. An Athenian Philosopher.	Flourished at the same time, and presented an Apology to M. Aurelius.	
	HERMIAS. A Greek Author.	Time when he lived uncertain.	

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	THEOPHILUS. A Greek Author, Bishop of <i>Antioch</i> .	Consecrated Bishop of <i>Antioch</i> in the Year 170. Governed that Church till the Year 181. or 182. under <i>M. Aurelius</i> , and the First Years of <i>Commodus</i> .	Died in the Year 182.
	APOLLINARIS. A Greek, Bishop of <i>Hierapolis</i> , a City in <i>Phrygia</i> .	Flourished under the Emperor <i>M. Aurelius</i> .	Died about the Beginning of <i>Commodus</i> 's Reign, in the Year 182. or 183.
	DIONYSIUS. Bishop of <i>Corinth</i> .	Flourished under the Emperors <i>M. Aurelius</i> and <i>Commodus</i> .	Died in the latter End of <i>Commodus</i> 's, or the Beginning of <i>Severus</i> 's Reign.
	PINYTUS. A Bishop in <i>Crete</i> .	Flourished under the Emperors <i>M. Aurelius Antonius</i> the Philosopher, and <i>Commodus</i> .	
	PHILIP. A Bishop in the same Island.		
	MODESTUS. A Greek.		
	MIUSANUS. A Greek.		
	BARDESANES. A Syrian, of <i>Edeffa</i> .		
Born about the Year 140. Disciple of St. <i>Poly carp</i> and <i>Papias</i> .	St. IRENÆUS. A Greek, went into <i>Gaul</i> , was Ordained Priest, and afterwards Bishop of <i>Lyons</i> .	Consecrated in the Year 178, in the 17th. Year of the Reign of <i>M. Aurelius</i> , under whom, and his Successors, <i>Pertinax</i> and <i>Severus</i> , he flourished, in the time of <i>Eleutherius</i> and <i>Victor</i> , Bishops of <i>Rome</i> .	Suffered Martyrdom in the Year 202. or 203.
	VICTOR. Bishop of <i>Rome</i> .	Consecrated Bishop of that Church in the Year 191.	Died in the Year 201.
	POLYCRATES. Of <i>Asia</i> , Bishop of <i>Ephesus</i> .	Lived at the same time.	
	THEOPHILUS. Of <i>Palaſtine</i> , Bishop of <i>Casarea</i> .	At the same time.	
	BACHILLUS. Bishop of <i>Corinth</i> .		
	The two APOLLONII. One a Greek, the other a Roman Senator.	Flourished under <i>Commodus</i> .	
	Two ANONYMOUS. Greek Authors, who wrote against the Heresies of <i>Montanus</i> and <i>Arteme</i> .	At the same time.	
	HERACLITUS, MAXIMUS, APPION, CANDIDUS, SÉXTUS, ARABIANUS, JUDAS, and several others, whose Country is not known.	Flourished under <i>Commodus</i> , <i>Pertinax</i> and <i>Severus</i> .	
	SERAPION. Bishop of <i>Antioch</i> .	Chosen in the Year 191. Governed that Church, under the Emperors <i>Commodus</i> , <i>Pertinax</i> , <i>Severus</i> , and <i>Caracalla</i> .	Died in the Year 213, about the End of the first Year of <i>Caracalla</i> .
	RHODON. Of <i>Asia</i> , Studied at <i>Rome</i> .	Under the Emperors, <i>Commodus</i> and <i>Severus</i> .	
	PANTÆNUS. A Stoick Philosopher, Born in <i>Sicily</i> , Catechist of <i>Alexandria</i> .	President of the <i>Alexandrian</i> School towards the Beginning of <i>Commodus</i> 's Reign, about the Year 184. He went then into the <i>Indies</i> to Preach the Gospel, and upon his Return resumed his Employment, under the Emperors <i>Severus</i> and <i>Caracalla</i> .	Died about the Year 212, under the Emperor <i>Caracalla</i> .
	St. CLEMENT. Believed to have been of <i>Athens</i> , Presbyter and Catechist of <i>Alexandria</i> .	Flourished under the Emperors <i>Severus</i> , <i>Caracalla</i> , and <i>Heliogabalus</i> , from the Year 196. to the Year 220.	Died in the Year 220.
	MILTIADES. A Greek.	Flourished under <i>Commodus</i> and <i>Severus</i> .	
	TERTULLIAN. Originally of <i>Africa</i> , a <i>Carthaginian</i> , Presbyter of that Church, a Latin Writer.	Flourished under the Emperors <i>Severus</i> and <i>Caracalla</i> , from the Year 194. till towards the Year 216. He turned <i>Montanist</i> in the Year 207.	Died about the Year 220
	CAIUS. Presbyter of <i>Rome</i> .	Flourished under <i>Severus</i> and <i>Caracalla</i> , under the Popes, <i>Victor</i> and <i>Zephyrinus</i> , from the Year 196 to the Year 201.	HIPPOLYTUS.

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	HIPPOLYTUS. Bishop of <i>Offia</i> in <i>Italy</i> , or rather of a City in <i>Arabia</i> .		Suffered Martyrdom in the Year 230.
	GEMINIANUS, or, GEMINUS.	Under the same Emperor.	
	ALEXANDER. Bishop in <i>Cappadocia</i> , afterwards of <i>Jerusalem</i> .	Taken in as Coadjutor to <i>Narcissus</i> Bishop of <i>Jerusalem</i> in the Beginning of <i>Caracalla's</i> Reign, about the Year 213.	Died in the Year 252.
	JULIUS AFRICANUS. Of <i>Palestine</i> .	Flourished under the Emperor <i>Helioabalus</i> , and <i>Alexander Severus</i> , from the Year 218. till about the Year 230.	
	MINUTIUS FELIX. A Lawyer of <i>Rome</i> .	Flourished towards the Beginning of the 3d. Century.	
	AMMONIUS. A Philosopher of <i>Alexandria</i> .	Flourished under the Emperor <i>Severus</i> .	
Born about the Year 185.	ORIGEN. An <i>Alexandrian</i> , Catechist of that School, afterwards Presbyter.	Settled Catechist about the Year 203, and flourished till the Year 252.	Died in the Year 252.
	BERYLLUS. Bishop of <i>Bostra</i> in <i>Arabia</i> .	Converted by <i>Origen</i> , under the Emperor <i>Gordian</i> , in the Year 238.	
Converted by <i>Cacilius</i> , in the Year 246.	St. CYPRIAN. An <i>African</i> Bishop of <i>Carthage</i> .	Governed the Church of <i>Carthage</i> from the Year 248, to the Year 258, under the Emperors <i>Philip</i> , <i>Decius</i> , <i>Gallus</i> , <i>Volusian</i> , and <i>Valerian</i> .	Suffered Martyrdom in the Year 258.
	PONTIUS. Of <i>Africa</i> .	Disciple of <i>St. Cyprian</i> , under <i>Volusian</i> .	
	CORNELIUS. Bishop of <i>Rome</i> .	Consecrated in the Year 251.	
	NOVATIAN. A <i>Roman</i> .	Flourished under the Emperor <i>Philip</i> created Anti-Pope in 251, and wrote in 253.	
	St. MARTIALIS. A <i>Greek</i> .	Came to <i>Tholouse</i> in the Year 250.	
	SIXTUS. Bishop of <i>Rome</i> .	Chosen Bishop in the Year 254.	
Born about the Year 215. Converted by <i>Origen</i> , whole Disciple he was.	GREGORY THAUMATURGUS. Born at <i>Neocæsarea</i> , a City in <i>Pontus</i> , of a Noble Family: Afterwards Bishop of that City.	Chosen Bishop in the Year 240. Flourished under the Emperors <i>Gordian</i> , <i>Philip</i> , <i>Gallus</i> , <i>Volusian</i> , <i>Decius</i> , <i>Valerian</i> , and <i>Gallienus</i> , for 25 Years.	Died in the Year 265.
	DIONYSIUS. Disciple of <i>Origen</i> , Catechist, and Bishop of <i>Alexandria</i> .	Chosen Bishop in the Year 247. Flourished under the same Emperors for 17 Years.	
	THEOGNOSTUS. Of <i>Alexandria</i> .	Time uncertain.	
	ATHENOGENES.	Time uncertain.	
	DIONYSIUS. Bishop of <i>Rome</i> .	Governed that Church from the Year 258, to the Year 270.	
	MALCHION. Presbyter of <i>Antioch</i> .	Disputed against <i>Paulus Samosatenus</i> , in the Year 270.	
	ARCHELAUS. A <i>Syrian</i> , Bishop in <i>Mesopotamia</i> .	Flourished under the Emperor <i>Probus</i> , towards the Year 280.	
	ANATOLIUS. Of <i>Alexandria</i> , Bishop of <i>Laodicea</i> in <i>Syria</i> .	Under the same Emperor, and his Successor <i>Carus</i> .	
	VICTORINUS. Bishop of <i>Passaw</i> .	At the same time.	
	PIERIUS. Presbyter, and Catechist of <i>Alexandria</i> .	Under <i>Carus</i> and <i>Dioclesian</i> , about the Year 285.	
	METHODIUS. Bishop in <i>Lycia</i> , afterwards of <i>Tyre</i> in <i>Palestine</i> .	Under the same Emperor.	Suffered Martyrdom in 302, or 303.
	PAMPHILUS. Presbyter of <i>Cæsarea</i> in <i>Palestine</i> .		Suffered Martyrdom under <i>Maximinus</i> .

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	LUCIAN. Presbyter of <i>Antioch.</i>		Died under the same Emperor.
	PHILEAS. Of <i>Thmuis</i> , a City in <i>Egypt.</i>		Died under the same Emperor.
	ZENO. Bishop of <i>Verona.</i>		Died in <i>Julian</i> the Apostate's time.
	ARNOBIUS. An <i>African</i> , Professor of Rhetorick, at <i>Sicca</i> a City in <i>Numidia.</i>	Flourished under <i>Dioclesian</i> towards the End of the 3d. and Beginning of the 4th. Centuries.	
	L. CÆCILIUS FIRMIANUS, Surnamed LACTANTIUS , according to some, an <i>Italian</i> , to others an <i>African</i> , study'd in <i>Africa</i> , afterwards went to <i>Nicomedia</i> , where he taught Rhetorick, and at last Tutor to <i>Crispus</i> . He wrote in Latin.	Flourished under <i>Dioclesian</i> and <i>Constantine</i> , from the Year 302, till towards the Year 330.	
	COMMODIANUS. A Latin Author, probably an <i>Italian.</i>	In the time of Pope <i>Sylvester.</i>	
	JULIUS FIRMICUS MATERNUS. A Latin Author, Bishop of <i>Milan</i> , according to <i>Baronius.</i>	Under <i>Constantius</i> and <i>Constantine</i> , Sons of <i>Constantine</i> the Great. He wrote about 340. or 350.	

Here end the Authors of the First, Second, and Third Centuries.

Here Begin the Authors of the Fourth, Fifth, and Sixth Centuries.

EUSEBIUS. Born in the Reign of <i>Galienus</i> , about the Year 264. Ordained Bishop of <i>Cæsarea</i> in <i>Palæstine</i> in 313. Flourished under <i>Constantine</i> . Died in the Year 338.	ASTERIUS. An <i>Arian</i> Philosopher. Wrote about the Year 330.	LIBERIUS. Ordained Bishop of <i>Rome</i> in the Year 352. Driven away in 356. Restored in 358. Died in the Year 366.
CONSTANTINE. Born in the Year 273. The first Christian Emperor. Elected the 6th. of <i>August</i> 309. Died <i>May</i> 22. 337.	THEODORUS. Bishop of <i>Perinthus</i> . Flourished about the Year 330.	St. HILARY. Ordained Bishop of <i>Poitiers</i> about the Year 350. Sent into Exile in 356, and Restored in 360. Died <i>Anno</i> 367.
C. VECTIUS AQUILINUS JUVENCUS. A Priest of <i>Spain</i> . Flourished about the Year 329.	TRYPHILIUS. Bishop in <i>Cyprus</i> . Flourished under <i>Constantius</i> .	LUCIFER. Bishop of <i>Calaris</i> . Flourished about the middle of the Fourth Century. Died about the Year 370.
RHETICIUS. Bishop of <i>Autun</i> . Flourished at the beginning of the Fourth Century.	HELIODORUS. A Priest. Under the same.	MARIUS VICTORINUS. Of <i>Africa</i> . Flourished about the end of the Fourth Century. Died about the Year 370.
EUSTATHIUS. Born about the end of the Third Century. Elected Bishop of <i>Antioch</i> in the Year 325. Flourished from that time to the Year 330. Died about the Year 335.	DONATUS. Under <i>Constantine</i> and <i>Constantius</i> .	St. PACIANUS. Bishop of <i>Barcelona</i> . Flourished about the end of the Fourth Century. Died about the Year 380.
PETER. Ordained Bishop of <i>Alexandria</i> in the Year 300. Suffered Martyrdom in 311.	VITELLIUS. and MACROBIUS. } Under <i>Constantius</i> . St. ANTHONY the Abbot. Born about the Year 250. He Retired into his Solitude in the Year 270. and Flourished till the middle of the Fourth Century. Died <i>An.</i> 356.	GREGORY. Bishop of <i>Elvira</i> in <i>Spain</i> . Flourished from the Year 357 to the end of that Century.
ALEXANDER. Ordained Bishop of <i>Alexandria</i> in 305. Died about the End of the Year 325.	St. PACHOMIUS. Abbot. Flourished at the end of the Fourth Century. Died about the Year 400.	PHÆBADIUS. Bishop of <i>Agen</i> . Flourished from the Year 350. almost to the end of the Century. Died about the Year 395.
St. ATHANASIUS. Born about the Year 300. Ordained Bishop of <i>Alexandria</i> in 326. Maintained the Faith of the Church until the Year 373. Died about the Year 373.	ORÉSIESIS. Disciple of St. <i>Pachomius</i> . Flourished at the end of the Fourth Century.	St. OPTATUS. Bishop of <i>Milevis</i> . Wrote about the Year 370. Died in the Reign of <i>Valentinian</i> , about the Year 372.
St. JACOBUS NISIBENUS. Flourished at the End of the Third and the beginning of the Fourth Century. Died about the Year 340.	THEODORUS. Priest. Successor of St. <i>Pachomius</i> . Flourished at the same time.	ACACIUS. Bishop of <i>Cæsarea</i> in <i>Palæstine</i> . Succeeded <i>Eusebius</i> in the Year 338. Died in 366.
MARCELLUS. Bishop of <i>Ancyra</i> . Flourished from the Year 325, till the Year 336.	MACARIUS. A Monk of <i>Sceta</i> 5;. MACARIUS. Abbot in <i>Thebais</i> , and MACARIUS. Disciple of St. <i>Anthony</i> . } Flourished all about the end of the Fourth Century.	PHOTINUS. Bishop of <i>Sirmium</i> . Discover'd his Error about the Year 344. Died in 376.
HOSIUS. Born <i>Anno</i> 267. Bishop of <i>Corduba</i> . Flourished from the beginning to the middle of the Fourth Century. Died in 358.	SERAPION. Bishop of <i>Thmuis</i> . Ordained in the Year 340.	AETIUS. Taught his Errors in the Year 340. Died in 366.
JULIUS. Ordained Bishop of <i>Rome</i> in the Year 335. Died in 352.	EUSEBIUS EMISENUS. Flourished from the Year 330. Died about the Year 350.	EUNOMIUS. Disciple of <i>Aetius</i> . Published his Errors from the Year 350 till near the end of the Century. Died about the Year 395.
	BASIL. Ordained Bishop of <i>Ancyra</i> in the Year 336. Died after the Year 360.	GEORGE. Of <i>Laodicea</i> . Began to appear about the Year 320. and was ordained Bishop in 330. Died about the Year 359.

A POL-

CHRONOLOGICAL TABLES.

APOLLINARIUS the Father.
Priest of *Laodicea*. Flourished under *Constantinus* and *Julian*.

APOLLINARIUS the Son.
Bishop of *Laodicea*. Flourished under *Constantinus* and *Julian*. Died about the Year 370.

TITUS.
Of *Bosra*. Flourished in the Reigns of *Julian* and *Jovian*.

DIDYMUS the Blind.
Born towards the Year 300. Professor in the School of *Alexandria*. Flourished about the middle of the Fourth Century. Died about the Year 395.

PETER.
Bishop of *Alexandria*. Ordained in the Year 373. Died in 381.

LUCIUS.
The pretended Bishop of *Alexandria*. Invaded that See in the Year 373.

AQUILIUS SEVERUS.
Died about the Year 370.

EUZOIUS.
Died about the Year 390.

St. CYRIL.
Ordained Bishop of *Jerusalem* in 356. Died about the Year 386.

St. EPHREM,
The Syrian, Deacon of *Edeffa*. Flourished from the Year 360. Died in the Year 378.

DAMASUS.
Ordained Bishop of *Rome* in the Year 366. Died in 384.

St. BASIL.
Born in the Year 328. Ordained Bishop of *Cesarea* in *Cappadocia* in 369. Died in the Year 379.

St. GREGORY NAZIANZEN.
Born about the Year 328. Flourished from the Year 368. Died in the Year 389.

St. GREGORY NYSSEN,
Born in 330. Constituted Bishop of *Nyssa* in 371. Died in 395.

St. CÆSARIUS.
Born about the Year 330. An Officer of the Emperor. Died in the Year 369.

St. AMPHILOCHIOS.
Ordained Bishop of *Iconium* in 375. Died about the Year 395.

MAXIMUS.
A Philosopher. Flourished about the end of the Fourth Century.

EUSEBIUS VERCELLENSIS.
Flourished under the Emperors *Constantinus* and *Valens*. Died in the Year 370.

MELETIUS.
Chosen Bishop of *Antioch* in the Year 361. Died 380.

DIODORUS.
A Priest of *Antioch*. Who Flourished about the Year 370. and was ordained Bishop of *Tarsus* in 375.

HILARY.
Deacon of *Rome*. Flourished under *Liberius* and *Damasus*.

PRISCILLIAN.
MATRONIANUS. } Executed in 384.
TIBERIANUS.

DICTINIUS.
Died about the beginning of the Fifth Century.

ITACHIUS or **IDACIUS**.
Bishop of *Offobona*. Flourished about the end of the Fourth Century.

FAUSTINUS.
A *Luciferian* Deacon. Presented his Petition to the Emperors in the Year 364.

PHILASTRIUS.
Bishop of *Brescia*. Died in 387.

TIMOTHY.
Ordained Bishop of *Alexandria* in the Year 381.

NECTARIUS.
Chosen Archbishop of *Constantinople*, Anno 382. Died in 397.

GELASIUS.
Bishop of *Cæsarea* in *Palæstine*. Flourished about the end of the Fourth Century.

SIRICIUS.
Bishop of *Rome*. Succeeded *Damasus* in 386.

SABINUS.
Bishop of the *Macedonians* at *Heraclea*. Flourished about the end of the Reign of *Theodosius*.

AMBROSE.
Of *Alexandria*, Disciple of *Didymus*. Died about the Year 375.

THEOTIMUS.
Bishop of *Tomi* in *Scythia*. Flourished at the end of the Fourth Century.

EVAGRIUS.
Ordained Bishop of *Antioch* in 386. Died in 393.

St. AMBROSE.
Born about the Year 340. Baptized and Ordained Bishop of *Milan* in 374. Died in the Year 396.

St. EPIPHANIUS.
Born Anno 332. Ordained Bishop of *Salamis* in the Year 366. Died in 402 or 403.

PHILOCARPATHIUS.
A Supposititious Author.

Q. JULIUS HILARION.
Died about the Year 400.

EVAGRIUS PONTICUS.
A Disciple of the *Macarii*, Deacon of *Constantinople*. Flourished from the Year 380. to the End of that Century. Died Anno 406.

MARK.
The Hermit. Flourished about the end of the Fourth Century.

SIMPLICIANUS.
Bishop of *Milan*, Successor to *St. Ambrose*. Flourished at the end of the Fourth Century. Died in 400.

VIGILIUS.
Bishop of *Trent*. Flourished towards the end of the Fourth Century. Suffered Martyrdom in the Year 400.

PRUDENTIUS.
Of *Saragosa*. A Christian Poet. Born in the Year 348. Flourished at the end of the Fourth Century. Died in 410.

DIADOCHUS.
Bishop of *Photice*. Flourished, according to some, at the end of the Fourth, or as others, at the end of the Fifth Century.

AUDENTIUS.
Bishop in *Spain*. Flourished at the end of the Fourth Century.

SEVERUS ENDELECHIUS.
A Christian Poet. Flourished towards the end of the Fourth Century.

FLAVIANUS.
Bishop of *Antioch*. Flourished from the Year 380. to the end of that Century. Died in the Year 404.

St. JOHN CHRYSOSTOME.
Bishop of *Constantinople*. Born in 347. Flourished from the Year 370. to the beginning of the next Century. He Preached in 380. and was Ordained Bishop of *Constantinople* in 398. Was Deposed in 403. and driven away in 404. Died in Exile in the Year 407.

ANTIOCHUS.
Bishop of *Prolemais*. A Famous Preacher, about the end of the Fourth Century.

SEVERIANUS.
Bishop of *Gabala*. Flourished towards the end of the Fourth Century.

ASTERIUS.
Bishop of *Amasea*. Flourished towards the end of the Fourth Century.

ANASTASIUS.
Bishop of *Rome*. Ordained in the Year 398. Died in 402.

CHROMACIUS.
Bishop of *Aquileia*. Flourished towards the end of the Fourth Century.

GAUDENTIUS.
Bishop of *Brescia*. Ordained in the Year 387. Died towards the Year 410.

JOHN.
Bishop of *Jerusalem*. Ordained in 387. Died in 416.

THEOPHILUS.
Bishop of *Alexandria*. Ordained in 395. Died in 412.

THEODORUS.
Bishop of *Mopsuestia*. Flourished at *Antioch*, towards the end of the Fourth Century. And was ordained Bishop in the beginning of the Fifth.

PALLADIUS.
A Monk, and afterwards Bishop of *Helenaopolis*. Flourished, chiefly at the beginning of the Fifth Century. Died after the Year 421.

St. INNOCENT I.
Bishop of *Rome*. Ordained 402. Died in 417.

St. JEROME.
Presbyter. Born in the Year 345. Flourished from the Year 370. to his Death. Died in 420.

RUFINUS TORANIUS.
Presbyter of *Aquileia*. Flourished from the Year 372. Died in 410.

SOPHRONIUS.
Flourished at the beginning of the Fifth Century.

SULPICIUS SEVERUS.
Presbyter of *Agen*. Flourished from the Year 380. to 420. Died in 420.

St. PAULINUS.
Bishop of *Nola*. Baptized in 389. after having been Consul in 378. Ordained Priest in 393. and Bishop in 409. Died in 431.

PELAGIUS.
A British Monk. Published his Errors towards the end of the Fourth Century.

COELESTIUS.
A British, Disciple of *Pelagius*. Taught his Heresie about the beginning of the Fifth Century.

NICEAS.
An Italian Bishop. Flourished about the beginning of the Fifth Century.

OLYMPIUS.
A Bishop in *Spain*. Flourished about the beginning of the Fifth Century.

BACCHIARIUS.
A Christian Philosopher. Flourished about the beginning of the Fifth Century.

SABBATIUS.
Bishop in *Gaul*. Flourished about the beginning of the Fifth Century.

ISAAC.
A Converted Jew. Flourished about the beginning of the Fifth Century.

PAULUS

CHRONOLOGICAL TABLES.

PAULUS OROSIUS.
A Spanish Priest. Flourished under the Emperors *Arcadius* and *Honorius* about the beginning of the Fifth Century.

LUCIAN.
Presbyter.

AVITUS.
Spanish Presbyter.

EVODIUS.
Bishop of Uzala.

SEVERUS.
Bishop of Minorca.

MARCELLUS, Memorialis.

EUSEBIUS.

URSINUS.
Monk.

MACARIUS.
Monk of Rome.

HELIODORUS.
Presbyter of Aeneioch.

PAUL.
Bishop.

HELVIDIUS.

VIGILANTIUS.
Priest.

St. AUGUSTINE.
Bishop of Hippo. Born at Tagasta the 13th. of Nov. 354. Was Converted in 387. Ordained Priest in 391. and Bishop in 395. Began to Write in 387. and did not leave off Writing till his Death. Died the 28th. of Aug. in the Year 430.

ZOSIMUS.
Bishop of Rome. Ordained in 417. Died in 418.

BONIFACE I.
Bishop of Rome. Ordained in 418. Died in 423.

SYNESIUS.
A Platonick Philosopher. Bishop of Ptolemais. Famous for his Skill in Human Learning, about the end of the Fourth and the beginning of the Fifth Century; and was Elected Bishop in 410. Died after the Year 412.

ATTICUS.
Patriarch of Constantinople, Ordained in 406. Died in 427.

TICHONIUS.
A Donatist, He flourished in the time of *Rufinus* and *St. Austin*.

LEPORIUS.
A Monk, Retracted his Errors after the Year 429.

ISIDORUS.
A Priest of Damiana, Flourished from the beginning of the Fifth Age, till towards the Year 435.

J. CASSIANUS.
A Monk and Abbot, Born about the Year 370. Flourished in the beginning of the Fifth Age. Died according to some in 430. according to others in 440.

St. NILUS.
A Monk, Born about the Year 406. Flourished in the beginning of the Fifth Age. Died in the Year 451.

The AUTHOR,
Of the Confession of Faith attributed to *Rufinus*. He lived in the beginning of the Fifth Age.

POSSIDIUS.
A Deacon, In the beginning of the Fifth Age.

URANIUS.
A Priest, About the middle of the Fifth Age.

St. CÆLESTINE.
Bishop of Rome, Chosen Anno 423. Died Anno 432.

St. CYRIL.
Patriarch of Alexandria, Ordained Octob. 16. Anno 412. Died in 444.

M. MERCATOR.
A Layman, Flourished about the Year 430.

ANIANUS.
A Deacon of Celeda, Flourished about the same time.

JULIANUS.
Bishop of Eclane, Born Anno 386. Ordained in 416. Wrote under the Pontificate of *Zosimus*. Died in 455.

NESTORIUS.
Patriarch of Constantinople, Ordained in 428. Deposed in 431. Died about 440.

JOHN.
Patriarch of Antioch, Flourished from the Year 427. Died Anno 439.

ACACIUS.
Bishop of Beraa, Flourished at the end of the Fourth Age, and beginning of the Fifth Age. Ordained Bishop in 378. Died in 436.

MELETIUS.
Bishop of Mopsuestia.
DOROTHÆUS.
Bishop of Martianople.
ALEXANDER.
Bishop of Hierapolis.
ZENOBIUS.
Bishop of Zephyria.

Flourished about the Year 430. De- and Banished in 435.

EUTHERIUS.
Of Tyana, Flourished about the same time. He died in the possession of his Sec.

THEODOTUS.
Bishop of Ancyra, Flourished about the Year 430.

ACACIUS.
Bishop of Melitine.
MEMNON.
Bishop of Ephesus.
RHEGINUS.
Bishop of Constantia.

Flourished about the same time.

MAXIMIANUS.
Patriarch of Constantinople, Ordained about the end of the Year 431. Died in 434.

SIXTUS. III.
Bishop of Rome, Ordained in 432. Died, Mar. 440.

PROCLUS.
Patriarch of Constantinople, Flourished in the beginning of the Fifth Age, and Ordained Bishop in 434. Died in 446.

CAPREOLUS.
Bishop of Carthage, succeeded *St. Augustine* in 431.

A. HONORATUS.
Bishop of Constantina in Africa, Flourished about the Year 440.

VICTOR.
A Priest of Antioch. He lived about the middle of the Fifth Age.

VICTORINUS.
A Rhetorician of Marseilles, About the same time.

CÆL. SEDULIUS.
A Christian Poet. Wrote his Poem in 430.

PHILIPPUS.
Bishop of Syda. He flourished from the Year 440.

PHILOSTORGIUS.
An Historian, Born about the Year 388. Flourished about the middle of the Fifth Age.

NONNUS.
A Poet. He Lived in the Fifth Age.

SOCRATES.
A Schoolman, Lawyer and Historian. Born about the Year 380. flourished about the Year 440.

HERMIAS SOZOMENUS
A Lawyer, Schoolman, and Historian. Flourished about the middle of the Fifth Age, and wrote some time after *Socrates*.

THEODORET.
Bishop of Cyrus. Born in 386. Ordained in 420. Died in 457.

ANDREW.
Bishop of Samosata. Flourished at the same time with *Theodore*. Died before the Year 450.

HELLADIUS.
Bishop of Tarsus.
MAXIMINUS.
Bishop of Anazarbum.

Flourished about the same time.

IRÆNEUS.
A Count, and afterward a Bishop in Phœnicia. He was present at the Council of Ephesus in the Quality of a Count, and was Ordained a Bishop in 444. banished in 448. Died about the Year 460.

St. LEO.
Bishop of Rome. Arch-Deacon of Rome in the Popedom of *St. Sixtus*, Ordained Bishop in May 440. Died in 461.

St. HILARIUS.
Bishop of Arles Ordained Bishop in 429. Died in 434.

St. VINCENTIUS.
A Monk of Lerins. Wrote his Treatise in 434.

St. EUCHERIUS.
A Monk of Lerins. Flourished about the Year 444. Died in 454.

St. PETRUS.
Surnamed.
CHRYSOLOGUS.
Bishop of Ravenna, Ordained in the Popedom of *St. Sixtus*. Died about the Year 450. before 458.

MAXIMUS.
Bishop of Turin. Flourished in the Empire of *Honorius*, and *Theodosius* the Younger, Died about the Year 465.

VALERIANUS, or VALERIUS.
Bishop of Cemele in the Sea-Alpes. He was at the Councils of France in 439, and 455.

VICTOR.
Bishop of Carthage in Africa. Flourished about the Year 440. in the time of the Persecution of *Genfericus* King of the Vandals.

St. PROSPER.
Of Aquitain, Flourished after the Year 430. Died in 456.

The AUTHOR,
Of the Books of the Calling of the Gentiles, and of the Epistle to *Demetrius*. He wrote about the Year 440.

FLAVIANUS.
Patriarch of Constantinople, Ordained in 446. Died in 451.

ANATOLIUS.
Flavians's Successor in the same Sec. Ordained in 451. Dyed in 458.

Several AUTHORS,
Of Petitions, and Letters for, and against *Eutyches*, in the time, and after the Council of Chalcedon.

PASCHASINUS.
Bishop of Lylibaum.
JULIAN.
Bishop of Coos.

Flourished in the time of the Council of Chalcedon.

BYSILIUS.
Bishop of Seleucia. He was present at the Council of Constantinople under *Flavian*, and at the Council of Chalcedon.

TIMOTHEUS ÆLURUS.
Bishop of Alexandria. Ordained in 457.

CHRYSIPPUS

CHRONOLOGICAL TABLES.

CHRYSIPPUS.

Bishop *Jerusalem*. Flourished at the end of the Fifth Age.

VIGILIUS.

A Deacon. About the end of the Fifth Age.

FASTIDIUS PRISCUS.

According to some, Bishop of *London*. About the end of the Fifth Age.

DRACONTIUS.

A Priest of *Spain*. About the end of the Fifth Age.

EUDOCIA.

An Empress, Under the Empire of *Theodosius Junior*. Died in the Year 360.

PROBA FALCONIA.

Wife of *Anicius Probus*. Flourished about 430.

TURCIUS RUFUS ASTERIUS.

A Consul. Flourished about the Year 450.

PETRONIUS.

Bishop of *Bononia*. Flourished about the same time. Died in the Reign of *Theodosius* and *Valentinian*.

CONSTANTINUS, or CONSTANTIUS.

A Priest of *Lyons*. About the end of the Fifth Age.

PHILIP.

A Priest, Scholar of *St. Jerome*. Flourished about the Year 450. Died in the Empire of *Marcian*.

SIAGRIUS.

Towards the end of the Fifth Age.

ISAAC.

A Priest of the Church of *Antioch*. About the end of the Fifth Age.

St. SIMEON,

Stylites, i. e. a Monk Dwelling on a Pillar. Famous about the middle of the Fifth Age.

MOCHIMUS, or MOSCHIMUS.

Steward of the Church of *Hierapolis*, and Priest of the Church of *Antioch*. About the end of the Fifth Age.

ASCLEPIUS.

A Bishop of a small Burrough of *Africa* in the Region of *Baia*.

PETRUS.

A Priest of the Church of *Edeffa*.

PAULUS.

A Priest of *Pannonia*.

SALVIAN.

A Priest of *Marseilles*. Flourished the 50 last Years of the Fifth Age. Died at the end of the Fifth Age.

ARNOBIUS.

The Younger. About the end of the Fifth Age.

HONORATUS.

Bishop of *Marseilles*. About the end of the Fifth Age.

SALONIUS.

Bishop of *Geneva*. Sons of *Eutherius*, Flourished about the end of the Fifth Age.

VERANUS.

Bishop of *Venice*. Towards the end of the Fifth Age.

PAULINUS.

Petricorus, or *Petricordus*. Towards the end of the Fifth Age.

MUSÆUS.

A Priest of *Marseilles*. Died about the Year 460.

VINCENTIUS.

A French Priest. About the end of the Fifth Age.

SYRUS, or CYRUS.

A Physician, Philosopher, and Monk of *Alexandria*. About the end of the Fifth Age.

SAMUEL.

A Priest of the Church of *Edeffa*. Flourished just at the end of the Fifth Age.

CLAUDIANUS MAMERTUS.

A Priest of the Church of *Vienna*. About the end of the Fifth Age.

PASTOR.

A Bishop. At the same time.

VOCONIUS.

Bishop of *Castellanum* in *Mauritania*. At the same time.

EUTROPIUS.

A Priest. At the same time.

EVAGRIUS.

At the same time.

TIMOTHEUS.

A Bishop. At the same time.

EUSTATHIUS.

At the same time.

THEODULUS.

A Priest of *Calosyria*.

EUGENIUS.

Bishop of *Carthage*, and Confessor. Ordained about the Year 465.

CEREALIS.

Bishop of *Africk*. Flourished in the Persecution of *Hunericus*.

SERVUS-DEI.

A Bishop. About the end of the Fifth Age.

IDACIUS.

Of *Lamecum* in *Gallicia*, Bishop of *Lucus*. Wrote in 457.

VICTORIUS.

Born at *Lemovicum*. Wrote in 457.

GENNADIUS.

Patriarch of *Constantinople*. Ordained in 458. Died in 471.

ANTIPATER.

Of *Bosra*. Flourished towards the end of the Fifth Age.

HILARUS, or HILARIUS.

Bishop of *Rome*. Arch-Deacon under *St. Leo*. Ordained Bishop Nov. 17. 461. Died in 467.

SIMPLICIUS.

Bishop of *Rome*. Ordain'd in 467. Died in 483.

FAUSTUS.

An *Englishman*, a Priest, Monk, and Abbot of *Lerins*, and after Bishop of *Ries*. Flourished after the Year 450. Died at the end of the Fifth Age.

RURICIUS.

Bishop of *Lemovicum*.

DIDIERUS.

Bishop of *Cadurcum*.

C. SOLLIUS APOLLINARIS

SIDONIUS.

Bishop of *Clermont*. Born in the Year 430. Ordained in 472. Died, Aug. 21. 487.

JOANNES TELAIA, or TE-

LAIDA.

A Monk of *Tabenna*, and afterward a Bishop of *Alexandria*. Ordained in 481. Died toward the end of the Fifth Age, or the beginning of the Sixth.

JOHN.

A Grammarian, and Priest of *Antioch*. Flourished toward the end of the Fifth Age.

JOHN ÆGEATES.

A Nestorian Priest. He wrote toward the end of the Fifth Age.

VICTOR.

Bishop of *Vita*, in the Province of *Byzacum* in *Africa*. He wrote toward the end of the Fifth Age.

VIGILIUS.

Bishop of *Thapsas* in the Province of *Byzacum*.

FÆLIX III.

Bishop of *Rome*. Ordained in 483. Died in 492.

The AUTHOR.

Of the Memoir concerning the Affair of *Acacius*. Wrote in 486.

GELASIUS.

Bishop of *Rome*. Ordained in 492. Died in 496.

ANASTASIUS II.

Bishop of *Rome*. Was Ordained; Novem-ber 28. 496. Died in 498.

PASCHASIUS.

A Deacon of the Church of *Rome*. Flourished under the Popedom of *Anastasius*, and *Symmachus*.

JULIANUS POMERIUS.

Born in *Mauritania*, but a Priest in *France*. At the end of the Fifth Age.

GENNADIUS.

A Priest of *Marseilles*. At the end of the Fifth Age.

NEMESIUS.

A Christian Philosopher, according to some, Bishop of *Emesa*.

JENÆAS GAZÆUS.

A Christian Philosopher.

GELASIUS.

Of *Cyzicum*, At the end of the Fifth Age.

The AUTHOR.

Of the Books attributed to *Saint Dionysius* the *Areopagite*. Wrote towards the end of the Fifth Age, or the beginning of the Sixth.

SYMMACHUS.

Bishop of *Rome*. Ordain'd in the Year 398. Died 514.

SEXTUS ALCINUS ECDICIUS

AVITUS.

The Son of a Roman Senator, and Bishop of *Vienna*. Born about the Year 470. Flourished in the beginning of the Sixth Century. Died in 523.

MAGNUS PELIX ENNODIUS.

Descended of an illustrious Family in *Gaul*, Bishop of *Pavia*. Born in 437. Flourished in the beginning of the Sixth Century. Ordain'd Bishop of *Pavia* in 510. Died in 521.

HORMISDAS.

Bishop of *Rome*. Ordain'd in 514. Died in 523.

St. FULGENTIUS.

An *African*, a Monk and Abbot, and afterwards Bishop of *Ruspa* in *Africa*. Born about the Year 464. Flourished at the end of the Fifth Age. Ordain'd Bishop in 504, or 508. Died in 529, or 533.

EUGIPPIUS, or EGIPPIUS.

Abbot in the Country of *Naples*. Flourish'd under the Empire of *Tiberius Constantine* about the end of the Fifth Age.

FERRANDUS.

Deacon of the Church of *Carthage*, surnam'd *Fulgentius*. Flourish'd in the beginning of the Fifth Age.

JOHN MAXENTIUS.

Born in the West, and Monk of *Scythia*. Flourish'd under Pope *Hormisdas* about the Year 523.

TRIFOLIUS.

A Priest. Flourish'd at the beginning of the Sixth Age.

ADRIANUS.

Wrote at the beginning of the Sixth Age.

LAURENTIUS.

Bishop of *Novara*, liv'd at the beginning of the Sixth Age.

Count MARCELLINUS.

Wrote after the Year 535.

GILES.

Abbot of *Gallia Narbonensis*. Flourish'd at the beginning of the Sixth Age.

ORENTIUS.

Bishop of *Tarraco*. Flourish'd about the Year 520.

FLAVIUS, ANICIUS, MANLI-

US TORQUATUS, SEVERINUS

BOETHIUS.

Roman Consul and Senator. Flourish'd at the end of the Fifth Age, and the beginning of the Sixth. Died in *Pavia* in 524.

EPIPHANIUS SCHOLASTICUS.

Flourish'd at the beginning of the Sixth Age.

THEODORUS.

Reader of the Church of *Constantinople*. Flourish'd about the Year 520.

SEVERUS.

Patriarch of *Antioch*, made Bishop of *Antioch* in 513, and turn'd out in 519.

JOHN of SCYTHOPOLIS.

An Advocate. Flourish'd at the beginning of the Sixth Age.

BASILIA.

Priest of *Antioch*, and afterwards Bishop of *Cilicia*. Flourish'd about the Year 525.

JOHN.

The first Bishop of *Rome*, surnam'd *Cateline*, a *Tuscan* by Nation. Ordain'd Bishop of *Rome* in 523. Died in 526.

FELIX IV.

Bishop of *Rome*. Ordain'd in 526. Died in 529.

BONIFACE II.

The first Pope of the Nation of the *Goths*. Ordain'd in 529. Died in 531.

JOHN II.

Surnam'd *Mercurius*, Bishop of *Rome*. Ordain'd at the beginning of 532. Died in 534.

AGAPETUS

Bishop of *Rome*. Ordain'd in 534. Died in 535.

[C] St. EPHREM:

CHRONOLOGICAL TABLES.

St. EPHREM.
A Count in the East, and afterwards
Bishop of Antioch. Ordain'd in 526.

PROCOPIUS.
Of Gaza. Flourish'd about the middle
of the Sixth Age.

An Anonymous Author of the Exposition
upon the Octateuch, about the same time.

JOSEPHUS.
A Monk in the East, about the same
time.

JUSTINIAN.
A Christian Emperor, advanc'd to the
Empire in 567. Died in 565.

DIONYSIUS EXIGUUS.
A Monk. Flourish'd after 500 till 540.
MARCUS AURELIUS CASSIODORUS.

A Senator, prefer'd to the chief Of-
fices at Court, Governor of Calabria, Treas-
urer, Master of the Palace, Pretorian
Prefect and Consul, and at last Monk
and Abbot. Born in Calabria about the
Year 470. Flourish'd from the beginning
of the Sixth Age unto the Year 565.

St. BENEDICT.
A Monk and Founder of an Order.
Born about the Year 480, was settled up-
on the Mount Cassinus, about the Year
520. Died in 543, or 547.

SILVERIUS.
The Son of Pope Hormisdas Bishop of
Rome. Ordain'd in 535, turn'd out in 537,
and banish'd into Patara, brought back in
a little time after into Italy, and transpor-
ted into the Isle of Pontienina, where he
died quickly after for grief.

VIGILIUS.
Bishop of Rome, invaded the See of
Rome in 537, was oblig'd to go to Con-
stantinople in 547, was banish'd in 554.
Died in Sicily, as he was returning from
banishment in 555.

CÆSARIUS.
Monk and Abbot of Lerina, and after-
ward Bishop of Arles, was Born at Ca-
billonum. Ordain'd in 501. Died in 543.

PONTIANUS.
A Bishop. Flourish'd under the Reign
of Justinian.

LEO.
Archbishop of Sens. Flourish'd about
540.

TROJANUS.
Bishop of Santones, about the same time.

NICETIUS.
Bishop of Treves, about the same time.

AURELIANUS.
Bishop of Arles. Flourish'd about 550.

TETRADIUS, or TERRIDIUS.
About the same time.

ARATOR.
Intendant of the Finances to King Ata-
lurius. Wrote under the Pontificate of
Justinian.

JUSTINIAN.
Bishop of Valentia in
Spain, and

JUSTUS.
Bishop of Urgellum.

APRIGIUS.
Bishop of Beia in Portugal. Flourish'd
about 540.

Flourish'd about
the same time.

ARETAS.
The time in which he liv'd uncertain.
ZACHARIAS.
Bishop of Mytilena. Flourish'd from the
Year 530, until about the Year 560.

CYRILLUS.
A Monk of Scythopolis, the time is not
known in which he Flourish'd.

FAGUNDUS.
Bishop of Hermiana. Flourish'd about the
Year 550.

VICTOR.
Bishop of Capua. Flourish'd about the
same time.

RUSTICUS.
A Deacon of Rome, about the same time.

PRIMASIUS.
Bishop of Adrumettum. Flourish'd about
550.

JUNILIUS.
A Bishop of Africa, about the same
time.

LIBERATUS.
A Deacon of Carthage, wrote about
560.

VICTOR.
Bishop of Tunona in Africa, wrote af-
ter 565.

**PAULUS CYRUS SILENTIA-
RIUS.**
Flourish'd after 550.

PELAGIUS I.
Bishop of Rome. Ordain'd in 555. Died
in 560.

AGNELIUS.
Bishop of Ravenna. Ordain'd in 558.
Died in 566.

LEONTIUS.
First Advocate, and then Monk. Flou-
rish'd about the end of the Sixth Age.
Died at the beginning of the Seventh.

**VENANTIUS HONORIUS FOR-
TUNATUS.**
Bishop of Poitiers. Ordain'd Priest in
565, and sometime after Bishop. Died at
the beginning of the Seventh Age.

BANDONINIA.
A Nun. Flourish'd toward the end of
the Sixth Age.

St. GERMANUS.
Bishop of Paris. Flourish'd about 560.

MARTINUS.
Abbot of Dumes, and afterwards Bishop
of Bracara. Flourish'd after 550, and Died
in 580.

PASCHASIUS.
The Deacon. Flourish'd at the same
time. Died in 578.

JOANNES SCHOLASTICUS.
Patriarch of Constantinople.
**GEORGIUS FLORENTIUS GRE-
GORIUS.**

Bishop of Tours. Ordain'd in 574. Died
in 596.

GILDAS.
Surnam'd the Wise, Abbot in England.
Born in 530. Flourish'd about the middle
of the Sixth Age, and Died 570.

EVANTUS, or EVANTIUS.
Bishop of Vienna. Flourish'd about the
end of the Sixth Age.

FERREOLUS.
Bishop of Uccia. Flourish'd at the same
time.

SEDATUS.
Bishop of Biterra. Flourish'd at the end
of this Age.

CHRYSIPPUS.
About the same time.

PELAGIUS II.
Bishop of Rome. Ordain'd in 577. Died
in 590.

EULOGIUS.
Patriarch of Alexandria. Ordain'd in
581. Died in 680.

JOHN.
Surnam'd the younger, Patriarch of Con-
stantinople. Ordain'd in 585. Died in 596.

JOHN.
Abbot of Biclaram in Spain, wrote af-
ter 590.

ANASTASIUS.
Monk of Mount Sinai, Patriarch of An-
tioch. Ordain'd in 561, turn'd out and ba-
nish'd in 572, restor'd in 595. Died in
599.

EVAGRIUS SCHOLASTICUS.
Born in 536. Wrote after 594.

JOHN.
Surnam'd Climacus, a Monk and Abbot.
Born in 525, retired from the World a-
bout 541, and was chosen Abbot about
the end of this Age. Died at the begin-
ning of the Seventh Age.

JOHN.
Abbot of Baitha. Flourish'd about the
same time.

St. GREGORY.
The First, surnam'd the Great, retir'd
from the World about 580, was Ordain'd
Deacon about 582, and Bishop of Rome
in 590. Died in 604.

PATERIUS.
A Disciple of St. Gregory, and Notary of
the Roman Church. Flourish'd about the
beginning of the Seventh Age.

St. LEANDER.
Bishop of Sevil. Flourish'd at the end of
the Sixth Age.

LICINIUS.
Bishop of Carthage in Spain, at the
same time.

SEVERUS.
Bishop of Malaga, at the same time.

DINAMIUS.
A Nobleman. Flourish'd at the end of
the Sixth Age.

EUTROPIUS.
Abbot, and afterward Bishop of Valentia
in Spain, at the same time.

MAXIMUS.
Bishop of Saragosa. Flourish'd about 590.
Died after 614.

EUSTRATIUS.
A Priest of Constantinople.

ANDRONICIANUS.
LUCIUS CHARINUS.
METRODORUS.
HERACLIANUS.

Bishop of Chalcedon.
LEONTIUS.
Bishop of Arabissa.

The time
uncertain.

A TABLE of BOOKS that belong to the Old Testament, Canonical, Apocryphal, Lost.

Canonical Books, unanimously received by
Jews and Christians.

THE Five Books of Moses.
The Book of Joshua.
The Book of Judges.
The Book of Samuel, i. e. the First and
Second Books of Kings.
Isaiah.
Jeremiah.
The Twelve minor Prophets.
The Book of Job.
The 150 Psalms.
The Proverbs,
Ecclesiastes,
Canticles, } of Solomon.
Daniel.
The Chronicles.

Ezra divided by us into Two Books.
Those Books thus Divided are 22.

Books Owned by some Jews as Canoni-
cal, and Rejected by others.

Esther.
Ruth.
Baruch.

Books rejected by Jews, and most of
the Primitive Christians, as Apocryphal,
and afterwards received by the Church.

Tobit.
Judith.
Wisdom.
Ecclesiasticus.
The two Books of Maccabees.

The History of Susanna.
Bel and the Dragon.

Books Cited in the Old Testament, which
are Lost.

The Book of the Covenant, Exod. 24.
[This does not seem to be a Book by it-
self, but only those Laws which are set
down in the 20, 21, 22, and 23d. Chap-
ters foregoing: for the People promised
in the same Verse, That all which the Lord
had said, they would do, and be obedient,
(Exod. 24. 7.) which words refer to the
Laws set down above, that God delivered
to Moses upon the Mount.]

The Book of the Wars of the Lord, Num.
21. 14.
The Book of Jasher, Josh. 10. 13. 2
Sam. 1. 18. The

A Table of the Books that belong to the Old and New Testament.

The Books of Nathan, Gad, Shemaiah, Iddo, Ahijah, Jehu, Chron.
The Book of Samuel, 1 Chron. 29. 29. [This also seems to be no other than the Books of Samuel in the Old Testament; in which, as every one knows, there is a very particular Account of David's Life, from his Unction by Samuel, till his Death.]
The Sayings of Hozai, [or as our Translation renders it, of the Scers.] 2 Chron. 33. 19.
The Discourses of Uzziab, 2 Chron. 26. 22. [This is obscurely expressed: He means the Life of Uzziab, written by the Prophet Isaiab.]
Three Thousand Proverbs of Solomon, 1 Kings 4. 32.
A Thousand and Five Songs. Ibid.
Several other Discourses of his. Ibid.
The Descriptions of Jeremiah, Matth. 2. 17. [What our Author means here, I cannot tell. The Evangelist quotes the Prophet Jeremiah, (31. 15.) and the Sense of the Words in the Prophet, agrees with what of those in the Evangelist, exactly.]
The Memoirs of Hyrcanus.
The Books of Jason.

Apocryphal Books, not Dangerous.
The Prayer of King Manasses.
The Third and Fourth Books of Esdras.
The Third and Fourth Books of the Maccabees.
The Genealogy of Job, and a Discourse of his Wife.
The 151st Psalm.
Other Apocryphal Books of the same Nature which are lost.
The Book of Enoch.
The Book of the Assumption of Moses.
Books forged by Jews and Hereticks, Fabulous, and Erroneous, which are lost.
The Generations, or Creation of Adam.
The Revelation of Adam.
A Book of Magick, by Cham.
The Assumption of Abraham.
The Book of the 12 Patriarchs.
A Book of Jannes and Jambres.
A Book written by King Og.
Jacob's Ladder.
The Genealogy of the Sons and Daughters of Adam.
With several others.

Greek Translations.
An Old Version of the Bible, or of some part of it.
The Translation of the LXX. Interpreters.
Aquila's Version.
Theodotion's Version.
Symmachus's Version.
A Fifth and a Sixth Version.
A Seventh upon the Psalms.
Authors whose Books have a Relation to the History of the Old Testament.

Genuine.	Forged or Doubtful.
Philo.	Aristeas.
Josephus.	Aristobulus.
Justus.	Joseph Bengorion.
	Pseudo-Berosus.
	Manetho.
	Metasthenes.
	The Testament of the 12 Patriarchs.
	Pseudo-Dorotheus.
	Zoroaster.
	Sanchoniathon.
	Philo Byblius.

A TABLE of BOOKS that belong to the New Testament.

Books Owned as Canonical, at all Times, and by all Christians.
THE Four Gospels.
Thirteen Epistles of St. Paul.
The First Epistle of S. Peter.
The First Epistle of St. John.
[The Acts of the Apostles; This by a Mistake is omitted in du Pin.]
Books doubted of at first by several, but soon received as Canonical by the Catholick Church.
The Epistle to the Hebrews.
The Epistle of St. James.
The Second Epistle of St. Peter.
The Second and Third Epistles of St. John.
The Epistle of St. Jude, something later.
The Revelation, which was not Universally received of a long time.
Apocryphal Books, not full of Errors.
The Letter of J. C. to Agbarus.
The Letters of the V. M.
The Gospel according to the Aegyptians.
The Gospel according to the Hebrews.

The Proto-Evangelium of St. James.
The Gospel of Nicodemus.
The Ancient Acts of Paul and Thecla.
The Epistle to the Laodiceans.
The Letters of St. Paul to Seneca.
The Epistle of St. Barnabas.
The Liturgies { Of St. Peter.
Of St. Mark.
Of St. James.
Of St. Matthew.
The Canons and Constitutions of the Apostles.
The Book of Prochorus.
The Book of Abdias.
The Ancient Acts of the Passion of St. Andrew.
Erroneous Books, Forged by Hereticks.
The Gospels { Of St. Thomas.
Of St. Matthias.
Of St. Bartholomew.
Of the Twelve.
Of Philip.
Of Judas.
Of Thaddaeus.
Of Barnabas.
A Book of the Childhood of Jesus Christ.
A Book of the Genealogy of Mary.

The Acts { Of St. Peter.
Of St. Paul.
Of St. Andrew.
Of St. John.
Of the Apostles.
Of St. Philip.
Of St. Thomas.
The Doctrine and Sermons of St. Peter's Clementines.
The Memoirs of the Apostles.
The Travels of the Apostles.
A Book of the Priesthood of Jesus Christ.
The Life of the Virgin Mary.
Questions of the Virgin Mary.
Revelations, { Of St. Peter.
Of St. Paul.
Of St. Thomas.
Of St. Stephen.
Other Supposititious Books, favourable to Religion.
A Letter of Agbarus to Jesus Christ.
Letters of Lentulus, and Pilate, concerning Jesus Christ.
The Sibylline Oracles.
The Books of Hermes Trismegistus.
The Books of Hystaspes.
Seneca's Letters to St. Paul.
A Passage of Josephus concerning Jesus Christ; which we cannot tell whether it be Supposititious or no.

A TABLE of all the Ecclesiastical Writers mentioned in this Volume.

HERMAS.
A Genuine Book, still Extant.
A Discourse intituled, Pastor, divided into Three Books.
St. CLEMENT.
Genuine Books, still Extant.
Two Epistles to the Corinthians.
Supposititious Books.
The Conferences of St. Peter and Apion.
Recognitions.
Apostolical Constitutions.
Clementines.
St. DENTS, the Areopagite.
Supposititious Books.
Books of the Celestial and Ecclesiastical Hierarchy.
A Discourse of the Names of God.
A Discourse of Mystical Theology.
Ten Letters.
St. IGNATIUS.
Genuine Books, still Extant.
Epistles to the Smyrnaeans.
To St. Polycarp.
To the Ephesians.
To the Magnesians.

To the Philadelphians.
To the Trallians.
To the Romans. According to Vossius's, and Usher's Editions.
Supposititious Books.
Five Spurious Greek Letters.
To Maria Cassobolita.
To the Tarsians.
To the Antiochians.
To Hero the Deacon.
To the Philippians.
Three in Latin, One to the V. M. the other Two to St. John.
St. POLYCARP.
A Genuine Book, still Extant.
An Epistle to the Philippians.
Books Lost.
Some Letters to the Neighbouring Churches.
Supposititious Books.
A Letter to St. Denys the Areopagite.
A Discourse of the Union of St. John.
[Dr. Cave produces a Quotation out of Halloixius's Life of St. Polycarp, which says, This Book was concerning St. John's Death.

They both mean the same Book, because they say from Halloixius, that it is extant in the Library of the Abby of Fleury. I believe, it is false Printed in Mr. Du Pin.]
PAPIAS.
Book Lost.
Five Books intituled, Explications of the Discourses of our Saviour.
QUADRATUS. { Books Lost.
ARISTIDES. { Two Apologies for the Christians.
AGRIPPA.
A Book Lost.
A Discourse against Basilides.
HEGESIPPUS.
A Book Lost.
An Ecclesiastical History, divided into Five Books.
JUSTIN Martyr.
Genuine Books, still Extant.
Two Apologies.
The Second Part of the Book of the Monarchy of God.
A Conference with Trypho, the Jew.
Two Orations against the Gentiles, doubtful.

A T A B L E of all the Ecclesiastical Writers, &c.

Of Chastity.
Of Fasting.
Of single Marriages.
An Exhortation to Chastity.
Of Flight in Persecution.
Of Veiling of Virgins.
Books Lost.
A Discourse against *Apollonius*.
Of *Aaron's* Robes.
Of Circumcision.
Of Clean and Unclean Beasts.
Of Paradise.
Of Fate.
Of the Hope of the Righteous.
Against *Apelles*.
Of Baptism,
Of Publick Shows, } in Greek.
Of Veiling of Virgins, }
[The Discourse de *Corona Militis* was
translated likewise by himself into Greek.
Supposititious Books.
A Catalogue of Heresies at the End of
his Prescriptions.
A Letter of Jewish Meats.
Of the Trinity.
Several Poems.
CAIUS.
Books Lost.
A Discourse against *Proclus* the *Montanist*.
Another intituled, *The little Labyrinth*.
Of the Nature of the Universe.
HIPPOLYTUS.
A Genuine Book, still Extant.
A Paschal Cycle.
Books Lost.
Commentaries upon the Psalms.
Of the Witch of *Endor*.
Commentaries upon St. *John's* Gospel,
and the *Apocalypse*.
Of Spiritual Gifts.
Apostolical Tradition.
Chronicles; or Chronological Accounts
of Time.
Against the *Greeks*, and *Plato*, concern-
ing the Universe.
An Exhortation to *Severina*.
A Demonstration of the Time of *Easter*,
as it is in the Table.
Odes upon all the Scriptures.
Of God, and the Resurrection of the
Dead.
Of Good, and whence comes Evil.
Against Heresies.
Against the *Marcionites*.
Several other Tracts.
Supposititious Books.
Of the End of the World, and Anti-
Christ.
A Demonstration against the *Jerus.*
A Discourse of *Susanna*. [Not disown-
ed by Doctor *Cave*.]
Collections against *Bero* and *Helico*, a-
gainst the *Excerpta* of *Anastasi*.
Homilies of the Trinity, and the In-
carnation.
A short Account of the Lives of the XII.
Apostles.
[Ascribed by some to *Hippolytus* Junior,
who lived about the Year DCCCXXXIII.]
GEMINIANUS.
Books Lost.
Works unknown.
ALEXANDER.
Books Lost.
Epistles, to the *Antinoise*.
To the *Antiochians*.
To *Origen*.
To *Demetrius*, and others.
JULIUS AFRICANUS.
A Genuine Book, still Extant.
A Letter to *Origen*, concerning the Hi-
story of *Susanna*.
Books Lost.
A Chronicon.
A Letter to *Aristides* of the Genealogy
of J. C. a great part whereof is quoted by
Eusebius.
MINUTIUS FELIX.
A Genuine Book, still Extant.
Octavius; A Dialogue against the *Gen-
tiles*.
AMMONIUS.
A Genuine Book, still Extant.
Evangelical Harmony.
Books Lost.
Several Treatises.
A *Supposititious Book*.
Of Fate, lost.

ORIGEN.
Genuine Books, still Extant.
See the Catalogue of his Comments upon
the SS. in his Life.
Against *Celsus* in Eight Books.
Of Martyrdom.
Of the History of *Susanna*, in a Letter
to *Africanus*.
His Principles, in Latin.
Of Prayer.
Books Lost.
His Principles in Four Books.
Of the Resurrection.
Stromata in Ten Books.
Conference with *Beryllus* Bishop of
Basra.
Dialogues concerning the Resurrection.
An Explication of the Hebr. Names of
the O. T.
Supposititious Books.
Against *Marcus*; a Dialogue.
Two Commentaries upon *Job*.
Commentaries upon St. *Mark*.
Several Homilies.
The Lamentations of *Origen*.
BERYLUS.
Book Lost.
Conference, Letters, and other small
things.
St. CYPRIAN.
Genuine Books, still Extant.
LXXXIII. Letters.
Of the Vanity of Idols.
Testimonies against the *Jews*, to *Qui-
rinus*, in Three Books.
Of the Discipline and Habits of Virgins.
Of the Lapsi.
Of the Unity of the Church.
Of Prayer.
An Exhortation to Martyrdom.
Of Mortality.
To *Demetrius*.
Of Works of Mercy and Alms-Deeds.
Of Patience.
Of Envy.
[*Trithemius* tell us, That St. *Cyprian* al-
so enlarged *Seneca's* and *Tyro's* Characters,
by adding of numbers of Technical words
that belong'd to the Christian Religion;
they are all Printed by *Gruter*, and are
commonly bound up with his Body of In-
scriptions.]
Supposititious Books.
Against Publick Shows.
Of Chastity.
Homily against *Novatian*.
Homily against *Gamasters*.
Of the Celibacy of the Clergy.
Of XII. Abuses of the Age.
A Panegyrick upon Martyrdom.
Of double Martyrdom.
A Discourse of the Cardinal Virtues by
Arnaldus Bonevallius.
Rufinus's Explication of the Creed.
Of the Baptism of Hereticks.
Of Mount *Sion*, and Mount *Sinai*.
The Supper.
Of the Revelation of Saint *John Baptist's*
Head.
Celsus's Preface.
Two Books to Martyrs.
St. *Cyprian's* Confession.
A Calendar for *Easter*.
The Secrets of St. *Cyprian*.
PONTIUS.
A Genuine Book, still Extant.
St. *Cyprian's* Life.
CORNELIUS.
Genuine Books, still Extant.
Two Letters amongst St. *Cyprian's*, and
a Fragment of another in *Eusebius*.
NOVATIAN.
Genuine Books, still Extant.
A Letter in St. *Cyprian's* Works.
Of the Trinity.
Of Jewish Meats.
Books Lost.
Of the Passover.
Of the Sabbath.
Of Circumcision.
Of the High Priest.
Of Prayer.
Of Resolution.
Concerning *Attalus*.
St. *MARTIALIS SIXTUS.*
Supposititious Books.
Two Letters.
The Sentences of *Sixtus*, the *Pythagorean*.

GREGORY Thaumaturgus.
Genuine Books, still Extant.
A Speech to *Origen*.
A Profession of Faith in *Gregory Nyssen*.
A Canonical Epistle.
A Paraphrase upon *Ecclesiastes*.
Supposititious Books.
An Exposition of Faith Published by
Turrian.
A Treatise of the Soul.
Sermons.
DIONYSIUS of Alexandria.
Genuine Books, still Extant.
Besides Fragments produced by *Eusebius*,
we have a Letter to *Basilides*.
Books Lost.
Two Letters to the Roman Confessors.
To *Stephen*.
To *Sixtus*.
To *Philemon*.
To *Dionysius*.
To *Hierax*.
To the Church of *Antioch*, against *Paulus
Samosatenus*.
Paschal Letters.
Discourses of Martyrdom.
Of the Promises of God.
Against the *Sabellians*.
Of the Trinity to *Dionysius*.
An Apology and Refutation of his for-
mer Opinions.
Of Nature, and Temptations.
Several other Letters mentioned by *Euse-
bius*.
A *Supposititious Book*.
A Discourse against *Origen*, quoted by
Anastasi of *Nice*.
THEOGNOSTUS.
A Book Lost.
Institutions.
ATHENOGENES.
A Book Lost.
A Hymn.
DIONYSIUS, Bishop of *Rome*.
A Book Lost.
A Letter against the *Sabellians*.
MALCHION.
Supposititious Book.
A Conference against *Paulus Samosate-
nus*.
ANATOLIUS.
A Genuine Book, still Extant.
A Discourse concerning *Easter*, in La-
tin.
VICTORINUS.
A Genuine Book, still Extant.
A Discourse upon the Revelations. [This
is thought to be Spurious by most Men,
or at least extremely interpolated.]
Books Lost.
A Book against all Heresies.
Commentaries upon *Genesis*, *Exodus*, *Le-
uiticus*, *Isaiah*, *Ezekiel*, *Ecclesiastes*, and the
Canticles, [Habakkuk, St. *Matthew*, and the
Revelations. Dr. *Cave* has published the
Beginning of a Discourse of this *Victori-
nus*, Of the Fabrick of the World, which he
thinks may be a Fragment of this Father's
Commentaries upon *Genesis* or the *Apo-
calypse*.]
PIERIUS.
Books Lost.
Homily upon *Hosea*.
Twelve other Books.
METHODIUS.
Genuine Books, still Extant.
The Banquet of the Virgins, and several
Fragments.
Books Lost.
Of the Resurrection.
Of the Witch of *Endor*.
Of Free Will.
Commentaries upon *Genesis*, *Canticles*,
and several other Books.
Supposititious Books.
A Homily upon the Presenting of J. C.
in the Temple.
Another Sermon upon *Palm-Sunday*.
A Latin Profession of Faith upon the
Trinity.
PAMPHILUS.
Books Lost.
Letters.
LUCIAN.
Books Lost.
A new Edition of the Version of the
Bible.
Small Tracts, and some Letters.
[D] ZENO.

A T A B L E of all the Ecclesiastical Writers &c.

- ZENO Veronensis.**
Supposititious Books.
- Homilies.**
- ARNOBIUS.**
Genuine Books, still Extant.
Seven Books against the Gentiles.
Book Lost.
Poem upon his Voyage.
- LACTANTIUS.**
Genuine Books, still Extant.
Institutions in Seven Books;
An Abridgment of the first three Books.
Of the Workmanship of God.
Of the Anger of God.
Of Persecution, or the Deaths of the Persecutors.
Books Lost.
To Asclepiades Eight Books of Letters.
- COMMODIANUS.**
Genuine Books, still Extant.
Instructions to the Gentiles.
- JULIUS FIRMICUS MATERNUS.**
Genuine Book, still Extant.
Of the Error of Prophane Religions.
- COUNCILS of the 3. first Centuries.**
Genuine Books, still Extant.
A Letter from the Council of Antioch concerning Paulus Samosatenus Euseb. Lib. VII. Ch. 30.
Books Lost.
Synodical Letters in P. Victor's time concerning the Celebration of Easter.
A Decree of a Council held under Agrippinus, concerning the Baptism of Heretics.
A Decree of another under Dionysius Bishop of Rome.
A Decree of another held at Antioch, in P. Stephen's time.
A Decree of some Councils held in Asia, concerning Noetus.
Supposititious Books.
A Letter and a Profession of Faith of the Council of Antioch, set down by Turrian.
Decretals of the Ancient Popes before Syricius.
- EUSEBIUS of Casarea.**
Genuine Books, still Extant.
An Apology for Origen in five Books; composed by him and the Martyr Pamphilus, with a Sixth by himself alone.
A Treatise against the Philosopher Hierocles.
Fifteen Books of Evangelical Preparation.
Twenty Books of Evangelical Demonstration.
A Chronicon divided into two Parts.
An Ecclesiastical History divided into Ten Books.
A little Treatise of the Martyrs of Palestine.
Five Books against Marcellus of Ancyra, of which the three last are intituled, Of Ecclesiastical Theology.
Four Books of the Life of Constantine.
An Oration of Constantine's to the Assembly of the Saints.
A Panegyrick upon Constantine.
A Treatise of Topicks.
A Letter preserved by Theodoret.
A Translation of the Evangelical Canons, and of the Letter to Carpianus.
Books Lost.
The ten last Books of Evangelical Demonstration.
Part of the First Part of his Chronicon.
A Paschal Cycle.
Five Books of the Theophany or Incarnation.
Ten Books of Commentaries upon Isaiah.
Thirty Books against Porphyry.
A Treatise of the Signification of the Names which the Jews give to other Nations.
A Description of the Holy Land and the Temple.
Three Books of the Life of Pamphilus.
Little Tracts upon the Martyrs.
A Commentary upon the 150 Psalms.
The Evangelical Canons and the Letter to Carpianus in Greek.
A Commentary upon the First Epistle to the Corinthians.
A Treatise of the Polygamy of the Patriarchs.
- Eclogues upon the Bible.**
Letters to Alexander and Euphrasion, cited in the Second Council of Nice.
An Apology and Refutation.
An Oration made at the Dedication of the Church of Jerusalem.
Supposititious Books.
A Commentary upon the Canticles.
Lives of the Prophets.
Sermons published by Sirmondus.
A Concordance translated by Ambrose Camaldulensis.
- CONSTANTINE the Emperor.**
Genuine Books, still Extant.
An Oration made at the Convention of the Saints.
An Oration to the Fathers at the Council of Nice.
A Prayer.
Several Letters, of which see a Catalogue in p. 15. &c.
Several Edicts in favour of the Christian Religion, of which you have the Catalogue in p. 16, 17, &c.
Books Lost.
Several Harangues.
Several Letters.
Several Edicts.
Supposititious Book.
The Donation of Constantine to the Bishop of Rome.
- JUVENCUS.**
Genuine Book, still Extant.
A Poem upon the Life of Jesus Christ.
Books Lost.
- HYMNS.**
- RHETICIUS.**
Book Lost.
A Commentary upon the Canticles.
- EUSTATHIUS of Antioch.**
Genuine Books, still Extant.
A Treatise concerning the Witch of Endor.
Fragments of his Book upon the Soul, and of his Discourse cited by Theodoret.
Books Lost.
A Treatise against the Arians.
Homilies.
Letters.
A Treatise of the Soul.
Supposititious Book.
A Commentary upon the Creation.
- PETER of Alexandria.**
Genuine Book, still Extant.
Canons upon Penance.
Books Lost.
A Treatise upon the Divinity.
A Discourse upon Penance.
A Sermon against the pre-existence of Souls.
A Mystagogical Discourse.
- ALEXANDER of Alexandria.**
Genuine Books, still Extant.
Two Letters against Arius, produced by the Ecclesiastical Historians.
Pastoral Letter published by Cotelerius.
- St. ATHANASIUS.**
Genuine Books, still Extant.
Two Treatises against the Gentiles, whereof the Second is, intituled, Of the Incarnation.
An Apologetic to the Emperor Constantine.
A Letter to the Egyptians, intituled, The First Discourse against the Arians.
A Letter to all the Orthodox Bishops.
First Apology.
Second Apology.
Four Treatises against the Arians.
A Letter to those that lead a Monastick Life.
An Historical Treatise to these that lead a Monastick Life.
A Letter to Serapion concerning the Death of Arius.
A Treatise of Synods.
Two Letters extant in the Works of Lucifer.
A Letter written in the Name of the Council of Alexandria.
A Letter written in the Name of the Council of Antioch.
A Letter to the Bishops of Egypt, Arabia, &c.
A Letter to the Africans.
A Letter to Epictetus.
A Sermon upon these Words; My Father hath given me all things.
- An Epistle to Adelpius.
Two Letters to Serapion upon the Divinity of the Son and the Holy Ghost.
An Exposition of the Faith.
A Letter concerning the History of the Decision of the Council of Nice.
A Letter concerning the Opinion of St. Dionysius of Alexandria, upon the Trinity.
A Treatise of the Union of the Humane Nature with the Word.
Two Treatises of the Incarnation against Apollinarius.
A Treatise against the Followers of Sabellius.
An Epistle to John and Antiochus.
An Epistle to Palladius.
An Epistle to Dracontius.
An Epistle to Marcellinus upon the Psalms.
An Homily on the Sabbath, and of the Circumcision.
A Treatise of the Words of Jesus Christ: Whoever shall be guilty of Blasphemy against the Holy Ghost, &c.
Two Letters to Serapion upon the Divinity of the Holy Ghost.
A short Discourse against the Arians.
Conference between St. Athanasius and the Arians in the Presence of Jovian.
Epistle to Ammon.
A Fragment of a Festival Epistle.
An Epistle to Ruffinian.
The Book, intituled, An Abridgment of the Holy Scripture.
The Life of St. Anthony, [interpolated extremely, if not Spurious.]
Books Lost.
A large Treatise of Faith.
A Treatise upon these Words of Jesus Christ: My Soul is troubled even unto Death.
Some Dogmatical Treatises.
Supposititious Books.
A Treatise to prove that there is but one Jesus Christ.
A Treatise of the Incarnation against Paulus Samosatenus.
A Refutation of the Hypocrisy of Meletius.
A Treatise concerning Virginity.
A Treatise of the Testimonies of Scripture for the Trinity.
An Homily of the Annunciation of the Virgin.
The Life of St. Syncretica.
The Creed which bears the Name of St. Athanasius.
An Exposition of Faith upon the Incarnation.
A Disputation against Arius.
A Letter to Liberius.
An Explication of these Words of Jesus Christ, Go to the Village, &c.
A Homily upon the Passion.
A Homily upon Seed-time.
A Discourse against all Heresies.
A Discourse of the Ascension of Jesus Christ, and of Melchizedech.
A Letter to Jovian.
A Book of Definitions.
Seven Dialogues of the Trinity.
A Book intituled, a Tragedy.
Questions to Antiochus, &c.
A Homily upon Easter Eve.
A Fragment of a Letter to Euphychius.
Eleven Books of the Unity and of the Trinity.
An Exhortation to the Monks.
A short Instruction to the Monks.
Letters of St. Athanasius to the Popes Marcus and Felix.
A Relation of the Passion, and of the Image of Jesus Christ in the City of Berytus.
A Fragment upon the Incarnation against the Disciples of Paulus Samosatenus.
A Fragment upon the Sabbath.
Seven Homilies, Published by Holstenius.
Four Discourses, Published by F. Combessis.
Fragments of Commentaries upon Job and the Psalms cited in the Catena upon the Scriptures.

A TABLE of all the Ecclesiastical Writers, &c.

- JACOBUS NISIBENUS.**
Books Lost.
Twenty three Treatises cited by Gennadius, the Titles of which are set down in Pag. 49.
- MARCELLUS of Ancyra.**
Books Lost.
Treatises on different Subjects, and particularly against the Arians; Eusebius cites several Passages in them, which he refutes.
- HOSIUS.**
Genuine Book, still Extant.
A Letter to Constantius.
Books Lost.
Several Treatises against the Arians.
A Letter to his Sister in Praise of Virginity.
- JULIUS.**
Genuine Books, still Extant.
A Letter to the Bishops of the East.
A Letter to the Egyptians, produced by St. Athanasius.
Supposititious Books.
A Letter to Dionysius concerning the Incarnation.
A Letter to Docius upon the same Subject.
The two Decretals attributed to this Pope.
- ASTERUS.**
Books Lost.
Commentaries upon the Epistle to the Romans, upon the Gospels and upon the Psalms.
- THEODORUS.**
Books Lost.
Commentaries upon St. Matthew, St. John, the Epistles of St. Paul, and upon the Psalms.
- TRYPHILLIUS.**
Books Lost.
Commentaries upon the Canticles, and several other Books.
- HELIODORUS.**
Book Lost.
A Book of the Nature of Principles.
- DONATUS.**
Books Lost.
A Treatise of the Holy Ghost.
A Letter on the same Subject.
- VITELLIUS.**
Book Lost.
A Book shewing that the Servants of God are hated by the World; and some other Writings concerning Discipline.
- MACROBIUS.**
Book Lost.
A Treatise addressed to Confessors and Virgins.
- St. ANTHONY.**
Genuine Books still Extant.
Seven Letters to Monasteries.
An Exhortation to Monks.
A short Rule.
Supposititious Books.
A Sermon against Vice.
Other Sermons.
- St. PACHOMIUS.**
Genuine Book, still Extant.
A Rule for the Monks.
Moral Precepts.
Eleven Letters.
- ORESIESIS.**
Genuine Book still Extant.
A Treatise of the Institution of Monks.
- THEODORUS.**
Genuine Book, still Extant.
A Letter concerning Easter.
Books Lost.
Several other Letters.
- The MACARIUS.**
Genuine Books, still Extant.
Fifty Homilies or Discourses to the Monks.
Seven small Tracts.
A Rule for the Monks.
Another Rule in the Form of a Dialogue.
Book Lost.
A Letter cited by Gennadius.
- SERAPION.**
Genuine Book, still Extant.
A Treatise against the Manichees.
Books Lost.
A Treatise upon the Titles of the Psalms. Several Letters.
- EUSEBIUS EMISENIUS.**
Books Lost.
A Treatise against the Jews.
- Another against the Gentiles.
Another against the Novatians.
A Commentary upon the Epistle to the Galatians.
Several Homilies upon the Gospels.
Supposititious Books.
A Homily in Latin.
- BASIL of Ancyra.**
Books Lost.
A Treatise against Marcellus of Ancyra.
A Treatise of Virginity.
Some other small Tracts.
- LIBERIUS.**
Several Letters. See the Catalogue p. 63.
- St. HILARY.**
Genuine Books, still Extant.
Twelve Books of the Trinity.
A Treatise of Synods.
Three Discourses addressed to Constantinus.
Supposititious Books.
Fragments.
Conference with Auxentius.
Commentaries upon the Psalms, and upon St. Matthew.
Books Lost.
A Treatise against Ursacius and Valens.
An Historical Treatise.
A Tract against Dioscorus.
Commentaries upon Job.
Commentaries upon the Canticles.
A Collection of Hymns.
A Treatise of Mysteries to Fortunatus.
Letters.
- Supposititious Books.*
A Hymn and Letters to his Daughter Apra.
- LUCIFER.**
Genuine Books, still Extant.
Five Books for St. Athanasius, against Constantius and against the Arians.
- VICTORINUS of Africa.**
Genuine Books, still Extant.
Four Books against Arius.
A Treatise in Defence of the Term Consubstantial.
Three Hymns of the Trinity.
A Poem of the Maccabees.
A Treatise against the Manichees.
A little Tract about the beginning of Day.
Books Lost.
Commentaries upon St. Paul.
- St. PACIANUS.**
Genuine Books, still Extant.
Three Letters against the Novatians.
A Treatise of Baptism.
- GREGORY of Boetia.**
Books Lost.
Several Treatises.
A Book concerning Faith; unless this be the same with the 49th. Discourse among St. Gregory Nazianzen's.
- PHÆBADIUS.**
Genuine Book, still Extant.
A Treatise against the Second Creed of Sirmium.
- OPTATUS.**
Genuine Books, still Extant.
Six Books against the Schism of the Donatists.
Supposititious Book.
A Seventh Book.
- ACACIUS of Caesarea.**
Books Lost.
A Treatise against Marcellus of Ancyra.
The Life of his Predecessor Eusebius.
Seventeen Volumes of Commentaries upon the Scripture.
Seven Volumes upon divers Subjects.
- PHOTINUS.**
Books Lost.
A Treatise against the Gentiles.
A Treatise addressed to the Emperor Valentinian.
A Conference with Marcellus of Ancyra, cited by St. Epiphanius, Hæres. 71.
Several other Discourses.
- AETIUS.**
Book Lost.
An Impious Libel upon the Trinity, whereof St. Epiphanius relates some Fragments, Hæres. 76.
- EUNOMIUS.**
Books Lost.
Seven Books of Commentaries upon the Epistle to the Romans.
- D 2**
- Several Discourses against the Church.
An Apology against the Treatise of St. Basil.
- GEORGE of Laodicea.**
Genuine Books, still Extant.
Two Letters produced by St. Athanasius.
A Circular Letter against Aëtius, cited by Sozomen.
Books Lost.
A Treatise against the Manichees.
The Life of Eusebius Emisenus.
The APOLLINARIUS.
Genuine Book, still Extant.
A Translation of the Psalms in Verse.
Books Lost.
Several Commentaries upon the Scriptures.
Treatises against the Arians, against Origen, and against several other Heretics.
A Treatise against Porphyry, divided into Thirty Books.
A Treatise of the Truth of the Christian Religion against Julian.
Some Letters.
A Poem containing the History of the Jews divided into Twenty Four Books.
Tragedies and other Poetical Pieces, the Subjects whereof were Piety.
The Gospels and the Epistles in Dialogues.
- TITUS of Bostra.**
Genuine Book, still Extant.
A Translation of Three Books against the Manichees.
Books Lost.
The Fourth Book against the Manichees, and the Greek Text of all the Four.
Some other Discourses.
Supposititious Books.
Commentaries upon the Gospel of St. Luke.
A Sermon upon Palm-Sunday.
- DIDYMUS of Alexandria.**
Genuine Books, still Extant.
A Translation of his Treatise concerning the Holy Spirit; made by St. Jerome.
A Translation of his Commentaries upon the Canonical Epistles.
A Fragment of a Tract against the Manichees.
Books Lost.
See the Catalogue of them, p. 103.
- PETER of Alexandria.**
Genuine Book, still Extant.
A Letter quoted by Theodoret, Book IV. Chap. 22. of his History.
Book Lost.
A Letter to those that were Banished, whereof Facundus cites Two Fragments.
- LUCIUS.**
Books Lost.
A Letter upon the Feast of Easter.
Some other Treatises.
- AQUILIUS SEVERUS.**
Book Lost.
The History of his Life, intitled, Catastrophe.
- EUZOIUS.**
Books Lost.
Several Treatises of which we have no knowledge.
- St. CYRIL of Jerusalem.**
Genuine Books, still Extant.
Eighteen Catechetical Discourses to the Catechumens.
Five Mystagogical Lectures.
A Letter upon the Apparition of the Cross.
A Letter concerning the Presentation of Jesus Christ in the Temple.
Supposititious Book.
A Letter to St. Auspine.
- St. EPHREM the Syrian.**
See the Catalogue of his Works, p. 118, 119, and 120.
- DAMASUS.**
Genuine Books, still Extant.
Two Letters to St. Jerome, to be found in the Works of that Father.
A Letter to the Bishops of Illyricum.
A Letter to Paulinus.
Anathematisms sent to Paulinus.
A Letter to the Bishops of the East against Timothy, produced by Theodoret.
- Supposititious*

A TABLE of all the Ecclesiastical Writers, &c.

- Supposititious Books.*
A Letter of *Damasus* to *St. Jerom.*
A Decretal Epistle.
Epigrams, Epitaphs and other Poems.
St. BASIL.
Genuine Books, still Extant.
481 Letters of this Saint.
Three Canonical Letters to *St. Amphilo-*
chius.
Nine Homilies upon the beginning of
Genesis.
Two Homilies upon the Creation of
Man.
A Homily upon Paradise.
A Homily concerning Watchfulness, up-
on the 6th. Chapter of *Proverbs.*
Twenty Two Homilies upon the *Psalms.*
A Commentary upon the Sixteen first
Chapters of *Isaiah.*
Five Books against *Eunomius.*
A Book concerning the Holy Ghost to
St. Amphilo-
chius.
Two Books of Baptism.
Thirty One Homilies upon Diverse Sub-
jects.
Three Treatises concerning a Monastick
Life.
A Treatise of Judgment, and another
of Faith.
Afctical Discourses, viz.
The greater and lesser Rules.
The Book of a Monastick Life.
The Constitutions.
A Treatise of the Chastisements of
Monks.
A Treatise concerning Virginity.
Books Lost.
Commentaries upon the whole Bible.
A Genuine Liturgy.
Some other Treatises.
Supposititious Books.
Letters to *Julian* and to *Apollinarius.*
Commentaries upon the *Psalms.*
A Panegyrick upon *St. Barlaam.*
A Discourse of Consolation.
An Admonition to his Spiritual Son.
A Treatise of the Praises of a Solitary
Life.
Three Liturgies.
A Grammar.
St. GREGORY NAZIANZEN.
Genuine Books, still Extant.
Forty Four Discourses or Sermons.
A Letter to *Euzarius.*
A Letter to *Nectarius.*
Letters to *Cledonius*, intituled, *Discourse*
17. and *52.*
Several Poems.
A Discourse in *Latin* concerning Bishops.
242 Letters.
His Last Will and Testament.
Supposititious Books.
The 47th, 48th, 49th, and 50th. Dis-
courses.
The Paraphrase upon *Ecclesiastes.*
St. GREGORY NYSSEN.
Genuine Books still Extant.
A Treatise upon the Creation of the
World.
A Treatise of the Formation of the
World.
A Treatise concerning the Witch of *Endor.*
A Book of the Life of *Moses.*
Two Treatises upon the Inscriptions of
the *Psalms.*
A Homily upon the Sixth Psalm.
Homilies upon *Ecclesiastes* and the *Can-*
ticles.
Twelve Books against *Eunomius.*
The greater Catechism.
A Treatise concerning Faith addressed
to *Simplicius.*
A Discourse upon the great *Abraham*,
or of the Divinity of the Son and the Ho-
ly Ghost.
A Treatise on the Trinity to *Ablabius.*
A Treatise to *Eustathius.*
A Treatise of the Difference between
the Nature and Hypostasis.
A Treatise of common Notions.
Two little Treatises against *Apollinarius.*
A Treatise against the *Manichees.*
A Treatise of the Soul.
Another Treatise of the Soul and of the
Resurrection.
A Treatise to *Jerius* of untimely Death
of Children.
A Treatise of Virginity.
- Sermons upon several Subjects, where-
of see the Catalogue; p. 179.
Funeral Orations and Panegyricks.
A Canonical Epistle to *Letorius.*
A Letter to *Olympius.*
A Letter concerning the Profession of
a Christian.
A Treatise of the End that a Christian
ought to propose to himself.
A Letter concerning Pilgrimages.
A Letter to *Flavianus.*
Books Lost.
Commentaries upon the *Proverbs*, and
an entire Commentary upon *Ecclesiastes.*
Commentaries upon the Epistles of *St.*
Paul.
Some other Books whereof we have no
Knowledge.
Supposititious Books.
A Latin Treatise containing the Pas-
sages in the Old Testament to prove the
Divinity.
A Book of Philosophy, written by *Ne-*
mesius.
St. CAESARIUS.
Supposititious Books.
Dialogues upon several Questions in
Divinity.
St. AMPHILOCHIOS.
Genuine Books, still Extant.
A Synodical Letter, published by *Cote-*
lerius.
Several Fragments quoted by *Theodoret*
in the Councils of *Ephesus* and *Chalcedon*,
and by several Authors.
Books Lost.
Several Homilies upon the Scripture.
Some Letters.
Supposititious Books.
Eight Sermons published by *F. Combefis.*
The Life of *St. Basil.*
MAXIMUS.
Book Lost.
A Treatise concerning Faith.
EUSEBIUS VERCELLENSIS.
Genuine Book, still Extant.
Three Letters.
Book Lost.
A Translation of *Eusebius's* Commentary
on the *Psalms.*
MELETIUS.
Genuine Book, still Extant.
A Homily upon these Words in the Pro-
verbs, *God hath Created me*, &c. quoted by
St. Epiphanius, *Heret. 73.*
DIODORUS of Tarsus.
Books Lost.
A Treatise of Destiny.
A Treatise of the Holy Ghost.
A Treatise against Hereticks.
Commentaries upon several Books of the
Holy Scripture.
A Treatise against the Jews, and against
the *Melchisedechians.*
Treatise of the Trinity, of the Resur-
rection, of the Soul, and of Providence.
A Tract to *Euphronius* against *Aristotle.*
HILARY the Deacon.
Books attributed to him.
Commentaries upon *St. Paul*, which car-
ry the Name of *St. Ambrose.*
Questions upon the Old and New Te-
stament which bear *St. Augustine's* Name.
PRISCILLIAN.
Books Lost.
Some little Discourses.
MATRONIANUS.
Books Lost.
Some pieces in Verse.
TIBERIANUS.
Book Lost.
His Apology.
DICTINIUS.
Books Lost.
Some little Treatises.
ITHACIUS.
Book Lost.
A Treatise in form of an Apology against
the *Priscillianists.*
Supposititious Book.
A Book against *Varimadus.*
FAUSTINUS.
Genuine Books, still Extant.
Seven Books against the *Arians* and the
Macedonians, falsely attributed to *Gregory of*
Bassica.
His Petition to the Emperors *Valentinian*
and *Theodosius.*
- PHILASTRIUS.*
Genuine Books, still Extant.
A Treatise of Heresies.
TIMOTHY of Alexandria.
Genuine Books, still Extant.
Canonical Responses.
Book Lost.
A Letter to *Diodorus.*
NECTARIUS.
Genuine Book, still Extant.
A Homily upon the Holy Martyr *Theo-*
dorus.
GELASIVS of Casarea.
Books Lost.
A Continuation of the History of *Euse-*
bius.
Some Homilies and Treatises.
SYRICUS.
Genuine Books, still Extant.
A Letter to *Himerius.*
The Second and Third Letter to the
same.
The Fifth to *Anysius.*
The Fourth is dubious.
SABINUS.
Book Lost.
A History of the Councils, or a Col-
lection of their Acts.
AMBROSE of Alexandria.
Book Lost.
A Dogmatical Treatise against *Apollina-*
rius.
A Commentary upon *Job.*
THEOTIMUS.
Books Lost.
Short and Sententious Tracts in form of
Dialogues.
EVAGRIUS of Antioch.
Books Lost.
Treatises, of which we know nothing.
St. AMBROSE.
Genuine Books still Extant.
A Treatise of the Creation of the World,
composed of Nine Sermons, and divided
into Six Books.
Upon the Terrestrial Paradise.
Upon the History of *Cain* and *Abel*;
divided into Two Books.
Of the Ark and the Life of *Noah*; not
perfect.
Two Books upon the Life of *Abraham.*
A Treatise of *Isaac* and the Soul.
A Treatise of the Benefits or Advantages
of Death.
A Treatise of forsaking the World.
Two Books of *Jacob*, and a happy Life.
A Discourse of the Life of the Patriarch
Joseph.
A Discourse upon the Benedictions of
the Patriarchs.
The Book of *Elias*, and of Fasting.
A Treatise of *Naboth* and the Poor.
A Treatise upon *Tobit.*
Four Books concerning the Intercessi-
on or the Complaints of *Job* and *David.*
The first Apology for *David.*
An Explication of Twelve *Psalms*, viz.
Psal. 1. 35. 36. 37. 38. 39. 40. 43. 45.
47. 48. 61.
A Book upon *Psalms* 119.
A Commentary upon the Gospel of *St.*
Luke, divided into Ten Parts.
Three Books of the Offices of Ministers.
Three Books concerning Virgins, to
Marcellina.
A Treatise concerning Widows.
A Treatise of Virginity.
A Discourse of the perpetual Virginity
of *Mary.*
An Exhortation to Virginity.
A Book of Mysteries.
Two Books of Penance.
Five Books concerning Faith, or of the
Trinity.
Three Books of the Holy Spirit.
A Treatise of the Incarnation.
Ninety two Letters.
Funeral Orations upon *Valentinian* and
Theodosius.
Hymns for the Office and upon the Six
Days of the Creation.
Books Lost.
Part of the Treatise of the Ark and of
Noah.
A Treatise upon the Incarnation, where-
of *Theodoret* quotes a Fragment.
A Treatise upon the Sacraments, and of
Philosophy.

A T A B L E of all the Ecclesiastical Writers, &c.

A Commentary upon *Isaiah*.
Instruction to *Fritigildis*.
Another Instruction to *Pansophius*.
Cassiodorus mentions some Homilies upon the Book of *Wisdom*, a Commentary upon all the Prophets, and a Commentary upon the Epistles of *St. Paul*.
A Commentary upon all the Psalms according to *Trithemius*.

Supposititious Works.

A Second Apology for *David*.
Commentaries upon the *Canticles*.
A Treatise of the Fall of a Virgin consecrated to God.
Several Hymns upon *Festivals*.
All his Sermons upon the Year and upon the Feasts.
A Discourse upon the Dignity of Humane Nature.
A Sermon upon the Forbidden Fruit.
The Treatise of the Forty two Mansions or Encampments of the Children of *Israel*.
A Commentary upon the Epistles of *St. Paul*.
A Commentary upon the *Apocalypse*.
The Harmony of the Evangelists, *St. Matthew* and *St. Luke*, concerning the Genealogy of our Saviour.
A Treatise upon the Creed.
A Discourse of the Divinity of the Son.
A Treatise intituled, *Of the Mystery of Easter*.
A Discourse of a Virgin consecrated to God.
A Discourse of the Vocation of the Gentiles.
An Epistle to *Demetrius*.
The 29, 34, 35, and 55. Letters.
The preparatory Prayers for saying of Mass.
The Book of the Combate between Virtues and Vices.
The Exposition of Faith.
A Treatise of the Holy Spirit.
A Book of Penance.
A History of the Life and Manners of the *Brachmans*.

St. EPIPHANIUS.

Genuine Books, still Extant.

The Book against Heresies, intituled, *Panarium*.
The Recapitulation or Abridgment of his Book of Heresies.
A Discourse of Faith intituled, *Anchoratus*.
A Treatise of Weights and Measures.
The *Physiologues*.
A Treatise of the Twelve precious Stones.
A Book of the Life and Death of the Prophets.

A Letter to *St. John* of Jerusalem.
Nine Sermons, dubious.

PHILOCARPATHIUS.

Supposititious Book.

A Commentary upon the *Canticles*.

St. JULIUS HILARION.

Genuine Book, still Extant.

A Chronicon or a Treatise of the duration of the World.

EVAGRIUS PONTICUS.

Genuine Books still Extant.

Part of a Gnostical Book and a Practical Book contained in One hundred and Seventy one Sentences, with Eleven Instructions for Monks; Published by *Cotelerius* in the Third Tome of the *Monumenta Ecclesie Græcæ*, pag. 68.

A Treatise intituled *Antirrheticus*, or rather a Summary of that Treatise; published by *Bigotius* at the end of *Palladius*.
The History of *Pacho*, among the Works of *St. Nilus*.

Sentences attributed to *St. Nilus*, which are found in the Works of that Author, from Page 543. to Page 575.

Other Sentences, which are at the end of the First Volume of the *Bibliotheca Patrum*. Gr. Lat.

A Small Treatise of the Names of God, published by *Cotelerius* in the Second Vol. of the *Monumenta Ecclesie Græcæ*, Page. 115.

Fragments and Sentences of *Evagrius*, in the Code of *Monastick Rules*, in the *Apophthegms of the Fathers*, and in the *Affectual Treasure*, publish'd by *Possinus*.

Three Fragments quoted out of the Gnostical and Practical Books produced by *Socrates*, Book 3. chap. 3. Book 4. chap. 23.

Books Lost.

The Gnostical, Practical and Antirrhetical Books.

Six hundred Problems.

Two Books of Sentences.

MARK the Hermit.

Genuine Books, still Extant.

Eight Spiritual Discourses in the *Bibliotheca Patrum*.

Book Lost.

A Ninth Discourse against the *Melchisedechians*.

SIMPLICIANUS.

Genuine Book, still Extant.

Two Letters, in *Saint Augustine*.

Book Lost.

A Letter mentioned by *Gennadius*.

VIGILIUS of Trent.

Genuine Book.

A Letter concerning the Martyrs, related by *Surius* at the 23d. of May.

PRUDENTIUS.

Psychomachia.

Cathemerinon.

Peristephanon.

Apotheosis.

Hamartigenia.

Two Books against *Symmachus*.

An Abridgment of some Histories of the Old and New Testament.

Books Lost.

The *Dittochæon*.

A Commentary upon the Six Days Work.

DIADOCHUS.

Genuine Books.

A Hundred Chapters concerning a Spiritual Life.

Books Lost.

Ten Definitions.

AUDENTIUS.

Book Lost.

A Treatise of Faith against Hereticks.

ENDELECHIUS.

Genuine Book.

A Bucolick.

FLAVIANUS.

Books Lost.

Sermons upon different Subjects, whereof *Theodore* produces some Fragments.

St. JOHN CHRYSOSTOME's Works.

Homilies and Sermons upon the *Pentateuch*.

Genuine Books, still Extant.

Sixty seven Homilies upon *Genesis*, Vol. I. of the *Eaton* Edition, from Page 1. to 522. and Vol. 2. of *Paris*, from Page 1. to 725.

Nine Homilies upon *Genesis* in the English Edition Vol. 5. from p. 1. to 38. and in the *Paris* Edit. Vol. 2. from p. 725. to 773.

Two Fragments of Homilies — Upon *Adam* and *Abraham*. V. 5. Ed. *Eton*. p. 648. and 653.

Books Spurious, or Dubious.

Ten Homilies upon *Genesis*, English Edition, v. 1. p. 39.

Hom. upon *Gen. 1. God saw all his Works*, &c. Ed. En. v. 5. p. 145. Ed. P. v. 6. p. 18.

Hom. upon these words, *Gen. 1. Let us make man after our own Image*, Ed. En. v. 5. p. 645. P. v. 6. p. 24.

Latin Homilies, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, and 15. upon *Genesis* in the Latin Edition of *Lyons*, V. 1. p. 206, &c.

Hom. upon these words of *Abraham*, *Gen. 24. v. 10. Put thine hand under my thigh*, &c. Ed. En. v. 7. p. 565. P. v. 6. p. 30.

Hom. upon *Adam* driven out of *Paradise*, v. 7. Ed. En. p. 37.

A Sermon upon the Sacrifices of *Cain* and *Abel*, upon the Giants and the Flood, v. 7. Ed. En. p. 458.

A Sermon upon *Abraham* and *Isaac*, *ibid.* p. 394.

Hom. upon the brazen Serpent, *Num. 21. Ed. En. v. 5. p. 669. P. v. 6. p. 49.*

Another Homily upon the same, Ed. En. v. 7. p. 448.

Upon the Books of Kings.

Genuine Books.

Five Sermons concerning the History of *Hannah* and *Samuel*, Ed. Eng. v. 5. from p. 50. to 83. and *Paris* v. 8. from p. 784. to 854.

Three Sermons of *David* and *Saul*; whereof the first is, v. 8. Ed. En. p. 10. And the two others, v. 6. p. 83. and 89. Ed. p. 841. 854. 864.

A Sermon upon the History of *Elijah* and the Widow of *Sarepta*, 1 *Kings* 18. Ed. En. v. 8. p. 261. P. v. 5. p. 636.

Books Spurious.

Several Sermons upon divers places of the Books of *Kings*, upon *David* and *Goliath*, Ed. L. v. 1. p. 243.

A Sermon upon the words of *David*, 2 *Kings* 7. *ibid.* p. 243.

A Sermon upon *Abshalom*, *ibid.* p. 245.

A Sermon upon *Elijah* in Latin, *ibid.* p. 246. and in Greek, v. 6. p. 128. Ed. P.

Another Sermon upon the same, Ed. L. p. 248.

A Sermon of the Ascension of *Elijah*, Ed. L. v. 1. p. 248.

A Sermon upon *Naaman*, p. 249.

A Sermon of *Elisha*, p. 250.

A Sermon upon *Rachel* and her Children, Ed. En. v. 1. p. 317.

Upon *Jordan*, *ibid.* p. 41.

Four Greek Sermons upon *Job*, Ed. *Eton*, v. 5. p. 949. P. v. 6. p. 76.

Five other Latin Sermons upon *Job*, Ed. L. p. 261.

A Sermon upon *Job*, *ibid.* 265.

A Sermon upon *Job* and upon *Abraham*, p. 267.

Upon the Psalms.

Genuine Books.

Sixty Homilies upon *Psal.* 3d. &c. to the 13th. and upon the 41st. and 42d. and so to the 50th. upon the 100th. and 108th. and so on to the 117th. and from the 119th. to the end, v. 1. Ed. Eng. from p. 521. to 1016. and Vol. 8. p. 1. and 5. Ed. Ed. P. v. 3. p. 1. to 551.

An Homily upon *Psal.* 13. Ed. P. v. 3. p. 833.

Two Homilies upon the Title of the 50th. *Psal.* Ed. *Eton*. v. 1. 692. Ed. P. v. 3. p. 846. and 862.

Books Spurious.

Two Latin Prefaces upon the *Psalms*, Ed. L. v. 1. p. 269. and 270.

A Discourse of the Usefulness of the *Psalms*, p. 272. *ibid.*

An Homily upon *Psal.* 1. in Greek, v. 5. Ed. Eng. p. 677. In Latin, Ed. L. v. 1. p. 273.

An Homily upon the 9th. *Psal.*, Ed. L. p. 313. upon the 14th. p. 323. upon the 22d. 24, 25, 26. 29. 33. 37, 38, 39, 40.

42. 68. 71. 84. 90. 93. 95, 96. *ibid.*

An Homily upon *Psal.* 4. Ed. Eng. v. 7. p. 431.

The Homilies upon *Psal.* 51. 95. 100. Ed. Eng. v. 1. p. 9. 11. and following, Ed. P. v. 3. p. 884.

Hom. upon *Psal.* 101st, &c. to 107. and the Exposition of the 119th. Ed. Eng. v. 1. p. 92.

Upon the words of *Psal.* 75. *Vovete & Reddite*, &c. v. 7. Ed. Eng. p. 260.

An Homily upon these words of *Psal.* 38. *Man disquieteth himself in vain*, Ed. Eng. v. 7. p. 508. Ed. P. v. 6. p. 114.

An Homily upon these words of *Psal.* 121st. *Fiat pax in virtute tua*, &c. Ed. L. v. 1. p. 483.

An Homily upon *Psal.* 92. *Dominus regnavit*, &c. v. 5. Ed. *Eton*. p. 680.

An Homily upon these words of the 92. *Psal.* *Elevaverunt flumina*, &c. Eng. Ed. v. 7. p. 680.

Upon the other words of *Psal.* 94. *Venite*, &c. *ibid.* p. 561.

Upon *Psal.* 139. *Eripe me Domine*, &c. p. 347. *ibid.*

A TABLE of all the Ecclesiastical Writers, &c.

Upon the Books of Wisdom.

Spurious.

Upon these words of the Third Chap. of *Wisdom*, *They seemed as dead to the eyes of Fools*—Ed. L. v. 1. p. 555.

Upon the Prophets.

Genuine Books.

A Sermon of the obscurity of Prophecies, Ed. En. v. 6. p. 649. Ed. P. v. 3. p. 799.

A Sermon of the obscurity of the Old Testament, Ed. En. v. 6. p. 658. P. v. 3. p. 813.

A Commentary upon the first seven Ch. of *Isai*, Ed. En. v. 5. p. 100. P. v. 3. p. 554. &c.

Five Homilies upon the 6th. Chapter of *Isaiab*, Ed. En. v. 5. p. 127, &c. to 155. Ed. P. v. 3. p. 723. to 762.

An Homily upon the Seraphim, upon a passage of the 45. Chap. of *Isaiab*, v. 7. Ed. En. v. 5. p. 155. and 160. P. v. 3. p. 763. 776.

An Homily upon *Jeremiah*, Ch. 10. v. 23. Ed. En. v. 5. p. 168. P. v. 3. p. 789.

Books Spurious.

A Sermon upon these words of *Is.* ch. 2. *If you will hear me, ye shall eat the good things of the Earth*, Ed. L. v. 1. p. 598.

A Sermon upon *Isai*. Chap. 42. *Sing unto the Lord*, Ed. L. v. 1. p. 614.

An Homily upon the Seals of the Books spoken of, *Isai*. chap. 46. v. 3. Ed. Eng. v. 5. p. 689. P. v. 6. p. 138.

A Sermon upon *Isai*. Ch. 62. of the Coming of Jesus Christ. Ed. L. v. 1. p. 615.

An Homily upon *Jerem*. Ed. L. v. 1. p. 615.

A Greek Homily upon *Susanna*, Ed. Eng. v. 5. p. 703. Ed. P. v. 6. p. 141.

A Latin Sermon of *Susanna*, Ed. L. v. 1. p. 617.

An Homily of the three Young Men in the fiery furnace of *Babylon*, Ed. En. v. 5. p. 698. P. v. 5. p. 148.

Homilies upon these words of the 6th. chap. of *Zachar*. *Ecce vir oriens*, Ed. L. p. 619.

Homilies upon whole Books of the New Testament.

Genuine Books.

Fourscore and Ten Homilies upon St. *Matthew*, Ed. En. v. 2. from p. 1. to 555. Ed. P. v. 1. in N. T.

Eighty seven Homilies upon St. *John*, v. 2. Ed. En. p. 555. v. 2. Ed. P. in N. T.

Fifty and four Homilies upon the *Acts*, Ed. En. v. 4. p. 607.

Thirty two Homilies upon the Epistle to the *Romans*, Ed. En. v. 3. p. 1. Ed. P. v. 3. in N. T.

Forty four Homilies upon the First Epistle to the *Corinthians* with a Preface, and Thirty upon the Second, Ed. En. v. 3. 243. Ed. P. v. 5. in N. T.

A Commentary upon the Epistle to the *Galatians*, Ed. En. v. 3. p. 763. Ed. P. v. 5. in N. T. p. 776.

Four and twenty Homilies upon the Epistle to the *Ephesians*, Ed. En. v. 3. p. 763. Ed. P. v. 5. in N. T. p. 864.

Fifteen Homilies upon the Epistle to the *Philippians*, Ed. En. v. 4. p. 1. Ed. P. in N. T. v. 6. p. 1.

Twelve Homilies upon the Epistle to the *Colossians*, Ed. En. v. 4. p. 89. Ed. P. v. 5. in N. T. p. 147.

Eighteen Homilies upon 1 *Thess*. and Five upon the Second, Ed. En. v. 4. p. 161. Ed. P. v. 6. in N. T. p. 262.

Eighteen Homilies upon 1 *Tim*. with a Preface, and Ten upon the Second, Ed. En. v. 4. p. 249. Ed. P. in N. T. v. 6. p. 402.

Six Homilies upon the Epistle to *Titus*, Ed. En. v. 4. p. 381. Ed. P. in N. T. v. 6. p. 619.

Three Homilies upon the Epistle to *Philemon*, Ed. En. v. 4. p. 411. Ed. P. in N. T. v. 6. p. 770.

Four and thirty Homilies upon the Epistle to the *Hebrews*, Ed. En. v. 4. p. 427.

Ed. P. in N. T. v. 6. p. 692. which are said to have been Collected after his Death, by a Presbyter of his Acquaintance.

Books Spurious.

An imperfect Commentary upon St. *Matth*. Ed. P. v. 2. in N. T. from p. 3. to 196.

Seven and twenty Latin Homilies upon St. *Matth*. whereof the 13th. and 17th. are among St. *Chrysologus*'s Works, Ed. L. v. 2. p. 465, &c. to p. 502.

Fourteen Homilies in Latin upon St. *Mark*, *ibid*. from p. 513. to p. 551.

Six Homilies upon the Gospel of St. *Luke*, p. 519. 529. and that of *Zaccheus*, p. 551.

Five Homilies upon St. *John*, p. 164, &c.

Distinct Sermons upon particular Texts of the New Testament.

Genuine Books.

A Sermon upon the Man that was sick of the Palsy, spoken of in St. *Matth*. ch. 9. vol. 5. Ed. P. p. 814.

An Homily upon St. *Matth*. ch. 13. v. 5. *Enter in at the strait gate*, Ed. Eng. v. 5. p. 175. Ed. P. v. 5. p. 125.

An Homily upon the Parable of the Servant who owed Ten thousand Talents, *Matth*. ch. 18. Ed. En. v. 5. p. 196. Ed. P. v. 5. p. 1.

An Homily upon St. *Matth*. ch. 26. v. 39. *Father, if it be possible, &c.* Ed. Eng. v. 5. p. 203. Ed. P. v. 5. p. 114.

Five Sermons upon the Parable of *Dives* and *Lazarus*, *Luke* 16. Ed. Eng. v. 5. p. 196. 220. 234. 242. 253. Ed. P. v. 5. p. 18, &c.

An Homily upon the History of the impotent Man, related, *John* ch. 5. v. 3. Ed. Eng. v. 5. p. 264. Ed. P. v. 5. p. 102.

An Homily of the Usefulness of reading the Holy Scripture upon the beginning of the *Acts*, Ed. Eng. v. 8. p. 111. P. v. 5. p. 582.

An Homily upon the Title to the *Acts*, Ed. Eng. v. 5. p. 274. P. v. 5. p. 151.

An Homily why the Book of the *Acts* is read in the time of Pentecost, Ed. P. v. 5. p. 831.

An Homily upon St. *Paul*'s Conversion, and changing of his Name, Ed. Eng. v. 5. p. 282. P. v. 5. p. 164.

An Homily upon the beginning of ch. 9. of the *Acts*, Ed. Eng. v. 8. p. 60. P. v. 5. p. 544.

An Homily upon the Inscription of the Altar at Athens, *To the unknown God*, *Acts* ch. 17. Ed. Eng. v. 6. p. 722. P. v. 5. p. 556.

An Homily upon changing the Name of *Saul* into that of *Paul*, Ed. P. v. 5. p. 850.

An Homily upon *Rom*. 5. of glorying in Tribulations, Ed. Eng. v. 5. p. 292. P. v. 5. p. 180.

An Homily upon these words, *Rom*. 8. *All things work together for good to those that love God*, &c. Ed. Eng. v. 5. p. 299. P. v. 5. p. 192.

An Homily upon the words ch. 12. of the *Rom*. *If your Enemy hunger*, Ed. En. v. 5. p. 304. P. v. 5. p. 199.

Two Homilies upon *Rom*. ch. 16. *Salute Priscilla*, &c. Ed. En. v. 5. p. 314. and 321. P. v. 5. p. 216. and 226.

An Homily upon the beginning of 1 *Cor*. ch. 1. Ed. Eng. v. 8. 111. P. v. 5. p. 568.

An Homily upon these words, ch. 7. 1 *Cor*. *Let every one have his Wife*, &c. Ed. En. v. 5. p. 330. Ed. P. v. 5. p. 240.

An Homily upon chap. 7. 1 *Cor*. about the Bill of Divorce, Ed. Eng. v. 5. p. 337. Ed. P. v. 5. p. 251.

An Homily upon these words, ch. 10. 1 *Cor*. *I would not, Brethren, that ye should be ignorant*, &c. Ed. Eng. v. 5. p. 343. Ed. P. v. 5. p. 260.

An Homily upon these words, ch. 11. 1 *Cor*. *It is convenient that there be Heresies*, Ed. En. v. 5. p. 362. Ed. P. v. 5. p. 273.

Three Homilies upon 2 *Cor*. ch. 4. *Having the same Spirit of Faith*, Ed. Eng. v. 5. p. 368. P. v. 5. p. 296.

An Homily upon these words, ch. 11. 2 *Cor*. *Would to God you would bear with my folly a little*, Ed. Eng. v. 5. p. 392. P. v. 5. p. 332.

An Homily upon these words, ch. 2. *Gal*. *I withstood him to his face*, Ed. Eng. v. 5. p. 398. P. v. 5. p. 705.

An Homily upon these words, ch. 1. to the *Philipp*. Whether Christ be preached under a pretence, or in truth, &c. Ed. Eng. v. 5. p. 410. P. v. 5. p. 343.

An Homily upon that ch. 4. 1 *Thess*. *Concerning the dead*, Ed. Eng. v. 5. p. 418. P. v. 5. p. 375.

An Homily upon these words, 1 *Tim*. chap. 5. *Let a Widow be chosen above sixty years*, &c. Ed. Eng. v. 5. p. 425. P. v. 5. p. 387.

Books Spurious.

A Sermon upon *Herod* and the Innocents, *Matth*. ch. 2. Ed. En. vol. 7. p. 318.

A Sermon upon these words of the Devil to Jesus Christ, *If thou beest the Son of God cast thy self down*; which is attributed to St. *Ephrem* in some Manuscripts, Ed. Eng. v. 7. p. 301.

A Sermon upon these words, *Matth*. ch. 6. *Take heed ye do not your Alms before men*, &c. Ed. Eng. v. 7. p. 486.

A Sermon upon St. *Matth*. ch. 7. v. 14, and 15. and upon the Lord's Prayer, Ed. Eng. v. 5. p. 183. Ed. P. v. 5. p. 137.

A Sermon upon these words of Jesus Christ, in St. *Matth*. ch. 6. *See that you do not your Alms before men*, &c. Ed. Eng. v. 7. p. 488. Ed. P. v. 6. p. 523.

A Sermon upon the Woman that had an issue of Blood, *Matth*. ch. 9. Ed. Eng. v. 5. p. 816. Ed. P. v. 6. p. 533.

A Sermon upon these words of St. *Matth*. ch. 13. *The Jews consulted together*, Ed. Eng. v. 7. p. 752. Ed. P. v. 6. p. 385.

Three Sermons upon the Transfiguration, *Matth*. ch. 17. Ed. Eng. v. 7. p. 332. 339. 345.

A Sermon upon the Woman of *Cana*, Ed. Eng. v. 5. p. 771. Ed. P. v. 6. p. 295.

A Sermon upon the Parable of an Householder and his Workmen, *Matth*. 20. Ed. Eng. v. 5. p. 508. Ed. P. v. 6. p. 539.

A Sermon upon the withered Fig-tree, Ed. Eng. v. 7. p. 252. Ed. P. v. 6. p. 552.

A Sermon upon these words of Jesus Christ, *Matth*. ch. 18. *Whosoever ye shall bind on earth*, &c. Ed. Eng. v. 7. p. 268.

An Homily upon *Matth*. ch. 21. *By what authority do ye*, &c. published by *Cotelerius*.

A Sermon upon the Ten foolish Virgins, *Matth*. 25. Ed. Eng. v. 7. p. 554. Ed. P. v. 6. p. 589.

A Sermon upon St. *Peter*'s denial, *Matth*. ch. 26. Ed. Eng. v. 7. p. 275. Ed. P. v. 6. p. 626.

An Homily upon these words, *Matth*. 26. *The Pharisees consulted together to destroy Jesus*, Ed. Eng. v. 7. p. 326.

Homilies upon the Women that brought Spices to the Sepulchre of Jesus Christ, Ed. En. v. 5. p. 740.

A Sermon upon these words of St. *Luke*, *Cæsar Augustus made a Decree that all the World should be taxed*. Ed. En. v. 5. p. 715. Ed. P. v. 6. p. 503.

A Sermon upon *Zacharias*'s Vision, and *Elizabeth*'s Conception, Ed. En. v. 7. p. 340. Ed. v. 6. p. 412.

An Homily upon the Centurion, v. 7. Ed. En. p. 403.

An Homily upon the resurrection of the Widow's Son at *Naim*, Ed. En. v. 7. p. 439.

A Sermon upon the Publican Woman, whose repentance is recorded in St. *Luke* ch. 7. Ed. Eng. v. 7. p. 440. Ed. P. v. 6. p. 395.

An Homily upon the parable of Seeds, *Luke* 8. Ed. Eng. v. 7. p. 409.

An Homily of the Pharisee and the Banquet, *Luke* 11. Ed. En. v. 7. p. 280. Ed. P. v. 6. p. 560.

Two other Sermons upon the same Subject, Ed. Eng. v. 7. p. 357. and 376.

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Two Sermons upon the Parable of a man fallen among Thieves, *Luke* 10. Ed. Eng. v. 7. p. 387. and 506.

An Homily upon these words, *Luke* 12. *I came to bring War, &c.* Ed. Eng. v. 7. p. 478.

An Homily upon the Groat, *Luke* 15. Ed. *Eton*. v. 7. p. 418.

An Homily of the Prodigal Son, Ed. Eng. v. 7. p. 539. Ed. P. v. 6. p. 369.

An Homily upon the Parable of *Lazarus* and *Dives*, *Luke* 16. Ed. Eng. v. 5. p. 728. Ed. P. v. 6. p. 564.

A Sermon upon the Parable of the unjust Steward, *Luke* 16. Ed. Eng. v. 7. p. 433.

An Homily of the Publican and the Pharisee, *Luke* 18. Ed. Eng. v. 7. p. 233. Ed. P. v. 6. p. 569.

Another Sermon upon the same Subject, Ed. Eng. v. 7. p. 462.

An Homily upon *Zaccheus*, Ed. *Eton*. v. 7. p. 403.

An Homily of the Blind Man and *Zaccheus*, *Luke* 18. Ed. Eng. v. 5. p. 731. Ed. P. v. 6. p. 675.

An Homily upon the first words of *St. John's Gospel*; *In the beginning was the Word*, Ed. Eng. v. 5. p. 745. Ed. P. v. 6. p. 235.

A Sermon upon the Marriage in *Cana of Galilee*, *John* ch. 2. Ed. Eng. v. 7. p. 284. Ed. P. v. 6. p. 256.

An Homily upon *John*, ch. 11. v. 47. *The Jews assembled their Council*, Ed. Eng. v. 7. p. 532.

An Homily upon what *Jesus Christ* saith of the Sheperd, *John* ch. 10. Ed. Eng. v. 5. p. 984. Ed. P. v. 6. p. 265.

An Homily upon *Christ's Coming* to *Jerusalem*, Ed. Eng. v. 7. p. 369.

A Sermon upon *Lazarus's Resurrection* in *John*, ch. 11. Ed. Eng. v. 5. p. 270. Ed. P. v. 5. p. 146.

Four Homilies upon the same Subject, Ed. Eng. v. 7. p. 320. 524. 528. 530.

An Homily upon the Woman of *Samarita*, *John* 4. Ed. Eng. v. 7. p. 42. P. v. 6. p. 409.

Another Homily upon the same Subject, Ed. Eng. v. 7. p. 374.

An Homily of the man sick of a Palsie, *John* 5. Ed. Eng. v. 7. p. 414.

An Homily of the Man born Blind, Ed. Eng. v. 5. p. 761. P. v. 6. p. 432.

A Sermon upon these words of *St. John*, ch. 7. v. 24. *Judge not according to outward appearance*, Ed. Eng. v. 7. p. 272.

An Homily upon these words *Romans*, ch. 7. v. 15. *The good that I would I do not*, &c. Ed. *Eton*. v. 5. p. 789.

An Homily upon these words, 2 *Cor.* ch. 12. *My grace is sufficient*, Ed. *Eton*. v. 5. p. 799. P. v. 6. p. 340.

An Homily upon these words of the Epistle to the *Hebrews*, *If we sin wilfully, there remaineth no more Oblation*, &c. Ed. Eng. v. 5. p. 772. It is a Fragment of the 20th. and 15th. Homilies upon the Epistle to the *Hebrews*.

Sermons upon some Points of Doctrine.

Genuine Books.

SIX sermons against the *Jews*, Ed. Eng. v. 6. p. 312, &c. P. v. 1. p. 385, &c. An Homily of the Resurrection of the Dead, Ed. Eng. v. 6. p. 703. Ed. P. v. 5. p. 440.

Sermons concerning the Pleasures of another Life, Ed. *Eton*. v. 8. p. 71. P. v. 5. p. 647.

Five sermons of the incomprehensible Nature of God against the *Anomaans*, Preached at *Antioch*, Ed. *Eton*. v. 6. p. 389. &c. Ed. P. v. 1. p. 294.

A Sixth, Preached at *Constantinople*, Ed. *Eton*. v. 6. p. 434. P. v. 1. p. 698.

A Sermon of *Consubstantiality*, Ed. Eng. v. 6. p. 425. Ed. P. v. 1. p. 360.

A Sermon concerning the Request of the Mother of *Zebedee's Children*, Ed. Eng. v. 5. p. 206. P. v. 1. p. 374.

An Homily concerning the Prayers of *Jesus Christ*, Ed. Eng. v. 6. p. 714. P. v. 5. p. 595.

Two Sermons; One against those who affirm, that the Devil rules things here below; and the other against such as ask, Why God did not destroy him? Ed. Eng. v. 6. p. 680, and 690. P. v. 1. p. 285, and v. 5. p. 689.

Books Spurious.

A Discourse upon the Apostles Creed, Ed. *Eton*. vol. 5. p. 287.

A Sermon to Catechumens, Ed. Eng. v. 6. p. 971.

A Sermon directed to the Neophytes, *ibid.*

Another Sermon to those that are to be baptized, *ibid.* p. 851.

A Discourse of the Trinity, Ed. Eng. v. 6. p. 955. P. v. 6. p. 189.

A Sermon of the Holy Ghost, Ed. Eng. v. 6. p. 729. P. v. 6. p. 204.

An Homily to prove that there is but one Law-giver, in the Old and New Covenant. Ed. A. v. 5. p. 622. P. v. 6. p. 1.

Five Homilies of Providence and Destiny, Ed. Eng. v. 6. p. 563.

A Sermon concerning Faith, and the Law of Nature, Ed. Eng. v. 6. p. 837. P. v. 6. p. 177.

A Sermon against Hereticks, Ed. Eng. v. 6. p. 979.

A Latin Sermon upon the Assembly of Angels Ed. A. v. 5. p. 997.

Sermons upon several Subjects.

Genuine Books.

AN Homily when he was designed Priest, Ed. *Eton*, v. 6. p. 443. P. v. 4. p. 834.

One and twenty Homilies of Statues, Ed. *Eton*, v. 6. p. 447, &c. P. v. 1. p. 1. &c. to these must be joyned the 22d. concerning Enmity, which followeth in both Editions.

Sermons against the Superstition of *New-years-day*, Ed. Eng. v. 5. p. 355. P. v. 1. p. 264.

An Homily of Baptism to those who are to be baptized, Ed. *Eton*, v. 6. p. 851. P. v. 1. p. 705.

The first Discourse upon *Eutropius*, Ed. Eng. v. 8. p. 67. P. v. 3. p. 666.

One Sermon before he was Banished; and another after his Return, Ed. P. v. p. 4. p. 842. and 848; *Eton*, v. 7. p. 941. and 943.

A Sermon in Commendation of *Diodorus*, published by *Bigotius*.

A Sermon after his Return out of *Asia*, Ed. Eng. v. 7. p. 944.

A Sermon concerning his Reconciliation with *Severianus*, Ed. *Eton*, v. 7. p. 947, and 948.

A Sermon after the withdrawing of *Gaius*, v. 5. Ed. P. p. 895. Ed. Eng. v. 7. p. 936.

Two Sermons after his Return from Exile, v. 5. Ed. P. p. 91.

Books Spurious.

Fifty nine Homilies upon several Subjects, which follow after those of Statues. Collections out of several Passages of *St. Chrysostome*, Ed. L. v. 5. p. 75. ad. p. 188 v. 5.

A Sermon concerning false Prophets Ed. *Eton*, v. 7. p. 41. P. v. 6. p. 473.

A Sermon upon the beginning of the Year, v. 5. Ed. P. p. 820.

A Discourse of the *Circus*, Ed. Eng. v. 6. p. 974. P. v. 6. p. 489.

Against those that fell asleep upon *Whitsunday*, Ed. Eng. v. 6. p. 858.

A Sermon upon the Drought that was among the Inhabitants of *Theophania*, Ed. A. v. 7. p. 352.

Moral Sermons.

Genuine Books.

AN Homily of Penance, Ed. *Eton*, v. 7. p. 943.

The first Homily intituled in the *Eaton* Ed. of *Fasting*, v. 6. p. 824, P. v. 1. p. 579.

The 2d. and 3d. are lost.

The 4th. Ed. Eng. v. 6. p. 798. P. v. 1. p. 588.

The 5th. Ed. Eng. v. 6. p. 769. P. v. 1. p. 596.

The 6th. Ed. Eng. v. 6. p. 78. P. v. 4. p. 487.

The 7th. is lost.

The 8th. is the 2d. of *Fasting* in the English Ed. v. 6. p. 830. Ed. P. v. 1. p. 612.

The 9th. Ed. Eng. v. 6. p. 779. P. v. 5. p. 887.

The 10th. Ed. Eng. v. 6. p. 763. P. v. 1. p. 623.

The 11th. Ed. Eng. v. 6. p. 693. P. v. 5. p. 632.

There is another Sermon concerning the Conduct of Life, which is intituled, *Of Penance*, Ed. *Eton*, v. 6. p. 804. which was Printed more exact by *F. Combefis*, with a Translation at *Paris*, in 1645.

The Sermon concerning *Anathema's*, Ed. Eng. v. 6. p. 439. Ed. P. v. 1. p. 803.

A Discourse of Repentance, and of the Eucharist, Ed. Eng. v. 6. p. 790. Ed. P. v. 5. p. 488.

Two Discourses of Prayer, Ed. A. v. 6. p. 754. Ed. P. v. 1. p. 145.

Two Sermons of Alms-deeds, and Hospitality, Ed. Eng. v. 5. p. 113; and 123. Ed. P. v. 3. p. 689, and 712.

Another Sermon of Alms, Ed. *Eton*, v. 6. p. 816. Ed. P. v. 6. p. 283.

A Sermon against Gluttony, falsely intituled, *The 6th. Discourse*, concerning Providence, Ed. *Eton*, v. 6. p. 879. P. v. 1. p. 740.

A Sermon against Laziness, Ed. *Eton*, v. 6. p. 844. Ed. P. v. 2. p. 882.

A Discourse of Meekness, Ed. *Eton*, v. 6. p. 740. P. v. 5. p. 538.

A Sermon concerning the Choice of a Wife, Ed. *Eton*, v. 8. p. 80. P. v. 5. p. 355.

Two Homilies against those that fast at *Easter*, and with the *Jews*, Ed. *Eton*, v. 6. p. 366, and 377. P. v. 5. p. 608, and 630.

A Homily against Despair, Ed. *Eton*, v. 8. p. 75. P. v. 5. p. 654.

A Sermon against discovering our Brethrens Faults, Ed. Eng. v. 6. p. 695. P. v. 5. p. 662.

A Sermon shewing that we should not preach to please, Ed. Eng. v. 8. p. 93. P. v. 5. p. 674.

Books Spurious.

Three Sermons of Penance, Ed. *Eton*, v. 6. p. 905.

Another Sermon of Penance, Ed. Eng. v. 7. p. 282.

An Homily of Repentance and Continency, by *John the Faster*, Ed. *Eton*, v. 7. p. 641. P. v. 1. p. 809.

A Sermon of Prayer, Ed. Eng. v. 7. p. 476.

An Homily against Hypocrisy, Ed. *Eton*, v. 7. p. 297. P. v. 6. p. 529.

A Sermon of Fasting, Ed. Eng. v. 7. p. 428.

A Sermon of Fasting, and of Alms-giving, Ed. Eng. v. 6. p. 883. P. v. 6. p. 635.

Several Sermons of Fasting, Ed. Eng. v. 7. p. 428. p. 466. p. 469. p. 470. p. 509. p. 510.

A Sermon of Alms-deeds, Ed. Eng. v. 7. p. 520.

Several Homilies about Providence, Riches, and Poverty, Ed. L. v. 5. from p. 582. to p. 598.

A Sermon against Swearing, *ibid.* p. 599.

A Sermon against those that live in Pleasures, *ibid.* p. 600 and 601.

That none shall mourn excessively for the Dead, Ed. Eng. v. 6. p. 943.

A Sermon of Faith, Hope, and Charity, Ed. Eng. v. 7. p. 288. 293. 295. 299. 522.

Spiritual Admonitions, Ed. *Eton*, v. 7. p. 481.

Two Homilies of Spiritual Warfare, Ed. L. v. 5. p. 294, and 296.

A Sermon of Discipline, *ibid.* p. 297.

A Sermon of Virtue, *ibid.* p. 298.

A Sermon to shew that we should be more careful of the Salvation of the Soul, than of the Health of the Body, Ed. Eng. v. 6. p. 893.

A Sermon of the Salvation of the Soul, *ibid.* v. 6. p. 968.

A TABLE of all the Ecclesiastical Writers, &c.

A Sermon of Patience, &c. Ed. Eng. v. 7. p. 435.
 A Sermon to prove that a Disciple of Jesus Christ must be meek, Ed. Eng. v. 6. p. 903. P. v. 6. p. 468.
 Sermons of Charity and Meekness, Ed. Eng. v. 6. p. 742. 750.
 Other Moral Sermons, which are Collections out of St. Chrysostome, *ibid.* v. 5. p. 313. to 375.
 A Sermon to shew, That whosoever hath received any Gift of God, ought to impart the same to others, Ed. Eng. v. 7. p. 42.
 A Sermon against those that accuse Priests of living at ease, taken out of St. Chrysostome's Homilies, out of the 9th. upon the Ep. to the Philip. and out of the Homilies, upon the Ep. to Tim. and to Titus, Ed. Eton, v. 6. p. 896.
 A Discourse against those that abused Virgins Consecrated to God, En. Eng. v. 6. p. 976.

Sermons upon Festival Days.

Genuine Books.

AN Homily upon Christmas, Ed. Eton, v. 5. p. 51. 1. P. v. 5. p. 417.
 A Sermon of Jesus Christ's Nativity, Ed. Eton, v. 5. p. 846. P. v. 6. p. 493.
 An Homily of Christ's Baptism, Ed. Eng. v. 5. p. 523. P. v. 1. p. 275.
 A Sermon upon the Holy Week, Ed. Eng. v. 5. p. 540. P. v. 3. p. 712.
 An Homily about Judas's Treason, Preached upon Holy Thursday, Ed. A. v. 5. p. 547. P. v. 5. p. 406.
 An Homily upon Christ's Passion, Ed. Eton, v. 5. p. 663. P. v. 5. p. 431.
 An Homily concerning the Cross and the Thief, Ed. Eton, v. 5. p. 567. P. v. 1. p. 437.
 An Homily of Christ's Resurrection, Ed. Eng. v. 5. p. 581. P. v. 5. p. 447.
 A Sermon upon Easter, Ed. Eng. v. 5. p. 885. P. v. 6. p. 641.
 A Sermon upon the Ascension, Ed. Eng. v. 5. p. 595. P. v. 5. p. 457.
 Four Sermons upon the Ascension, P. v. 6. p. 448, &c.
 Two Sermons upon Pentecost, Ed. Eton, v. 5. p. 602. and 611. P. v. 5. p. 468. and 481.

Spurious Books.

An Homily upon the Annunciation, Ed. Eng. v. 5. p. 889. P. v. 6. p. 350.
 Sermons upon the same Subject, Ed. Eng. v. 7. p. 515. 237. 247.
 A Sermon upon Christmas, v. 5. Edit. Eng. p. 845.
 Three other Sermons upon the same Festival, Ed. Eng. v. 7. p. 307. 367. 400.
 Two Sermons upon the Theophany, Ed. Eng. v. 7. p. 350. and p. 388. P. v. 6. p. 252. and p. 361.
 An Homily of Circumcision, and concerning Simon, Ed. Eng. v. 5. p. 872. P. v. 6. p. 245.
 A Sermon upon the Epiphany, which is also attributed to St. Gregory Thaumaturgus, Ed. Eng. v. 7. p. 657.
 An Homily upon Mid-Lent, Ed. Eng. v. 5. p. 876.
 An Homily of Judas his Treason, Ed. Eng. v. 5. p. 893.
 An Homily upon Good-Friday, Ed. Eng. v. 5. p. 906. P. v. 6. p. 403.
 An Homily upon the Good Thief, Ed. Eng. v. 5. p. 910.
 A Sermon upon the Passion, Ed. Eng. v. 7. p. 459.
 A Sermon concerning the Cross, Ed. Eng. v. 7. p. 502. P. v. 6. p. 288.
 A second Sermon upon the same Subject, Ed. Eng. v. 5. p. 868. P. v. 6. p. 611.
 A third Sermon, Ed. Eng. v. 7. p. 864. P. v. 6. p. 620.
 A fourth, about the Worship of the Cross, Ed. Eng. v. 7. p. 493. P. v. 6. p. 611.
 A Sermon of the Exaltation of the Cross, Ed. Eng. v. 7. p. 661. written by Pantaleon the Monk.

An Homily upon Palm-Sunday, Ed. Eng. v. 5. p. 882.
 A Sermon of the Resurrection, Ed. Eng. v. 5. p. 592. P. v. 6. p. 442.
 Another Sermon upon Christ's Resurrection, Ed. Eng. v. 7. p. 264. 506.
 An Homily upon Easter, v. 5. Ed. Eton, p. 148.
 Seven Discourses upon the Fast of Easter, Ed. Eng. v. 5. p. 977.
 Sermons upon Ascension and Whitsunday, *ibid.*
 Sermons upon Ascension, Ed. Eton, v. 7. p. 330. p. 424. p. 466.
 An Homily on Whitsunday, Ed. Eton, v. 5. p. 976. P. v. 6. p. 227.
 An Homily between Easter and Whitsunday, Ed. Eton, v. 7. p. 372.
 An Homily upon the Feast of Pentecost, Ed. Eton, v. 7. p. 582.
 An Homily on Christ's second Coming, Ed. Eton, v. 5. p. 782. P. v. 6. p. 651.

Sermons upon the Saints.

Genuine Books.

A Panegyric upon all the Saints, Ed. Eng. v. 5. p. 618. P. v. 5. p. 685.
 A Panegyric upon all the holy Martyrs, Ed. Eng. v. 5. p. 614. P. v. 1. p. 792.
 An Homily concerning the Martyrs, Ed. P. v. 5. p. 860.
 A Fragment of an Homily in praise of Abraham, Ed. Eng. v. 5. p. 653. P. v. 1. p. 799.
 Three Homilies upon the Maccabees, and their Mother, Ed. Eng. v. 5. p. 640. 633. 637. P. v. 1. p. 516. 552. 556.
 A Discourse of St. Peter and Elias, Ed. Eng. v. 8. p. 18. P. v. 1. p. 758.
 Seven Homilies in praise of St. Paul, Ed. Eton, v. 8. p. 33. P. v. 5. p. 492.
 A Panegyric upon St. Ignatius, Ed. Eton, v. 5. p. 498. P. v. 1. p. 508.
 A Panegyric upon St. Meletius Bishop of Antioch, Ed. Eng. v. 5. p. 537. P. v. 1. p. 323.
 A Panegyric upon St. Babylas, Ed. Eng. v. 5. p. 438. P. v. 1. p. 641.
 A Panegyric upon St. Philogonius, Ed. Eng. v. 5. p. 505. P. v. 1. p. 551.
 A Panegyric upon St. Eustathius, Ed. Eng. v. 5. p. 628. P. v. 1. p. 571.
 A Sermon upon the S. S. Domnina, Berenice & Prosdice, Ed. Eton, v. 5. p. 473. P. v. 1. p. 557.
 An Homily upon St. Pelagia, Ed. Eton, v. 5. p. 482. P. v. 1. p. 491.
 A Sermon upon St. Romanus Martyr of Antioch, Ed. Eton, v. 5. p. 488. P. v. 1. p. 508.
 A Sermon upon St. Barlaam, Ed. Eng. v. 5. p. 493. P. v. 1. p. 785.
 A Sermon upon S. S. Juveninus. and Maximus Martyrs, Ed. Eng. v. 5. p. 533. P. v. 1. p. 485.
 A Panegyric upon St. Lucian Martyr, Ed. Eng. v. 5. p. 529. P. v. 1. p. 530.
 A Panegyric upon Julian Martyr, Ed. Eng. v. 5. p. 621. P. v. 1. p. 535.
 An Homily upon the Egyptian Martyrs, Ed. Eng. v. 5. p. 519. P. v. 1. p. 770.
 A Panegyric upon S. Phocas, Ed. Eng. v. 5. p. 826. P. v. 1. p. 775.
 Panegyric upon St. Thecla, Ed. Eng. v. 5. p. 943. P. v. 1. p. 785.
 An Homily upon St. Bassus, Ed. P. v. 5. p. 869.
 A Panegyric upon St. Drosis, Ed. P. v. 5. p. 877.

Books Spurious.

A Sermon concerning Joseph and Chastity, Ed. Eton, v. 5. p. 656. P. v. 6. p. 134.
 A Discourse about Elias the Prophet, Ed. Eton, v. 5. p. 672. P. v. 6. p. 128.
 Upon St. John's Conception, Ed. Eng. v. 5. p. 831. P. v. 6. p. 516.
 A Sermon upon St. John, Ed. Eng. v. 7. p. 531. P. v. 6. p. 311.
 Two Sermons upon St. John the Baptist and Herodias, Ed. Eng. v. 7. p. 545. and 549. P. v. 6. p. 281. 379.

Two other Sermons upon St. John, Ed. Eng. v. 7. p. 531. and 533.
 A Sermon upon the Twelve Apostles, Ed. Eng. v. 5. p. 995. P. v. 6. p. 320.
 An Homily upon St. Peter and St. Paul, Ed. Eng. v. 5. p. 995. P. v. 6. p. 315.
 A Sermon of St. Thomas, Ed. Eng. v. 5. p. 837. P. v. 5. p. 324.
 Another Sermon upon St. Thomas, Ed. Eng. v. 7. p. 575.
 A Sermon upon St. Stephen, Ed. Eng. v. 5. p. 864. P. v. 6. p. 328.
 Another Sermon upon the same, Ed. Eng. v. 9. p. 871.
 Three others Ed. Eng. v. 7. p. 579.
 A Panegyric upon St. John the Evangelist, Ed. P. v. 6. p. 605.
 Two other Sermons upon St. John the Evangelist, Ed. Eng. v. 7. p. 342. 344.
 A second Sermon upon St. Romanus, Ed. Eng. v. 5. p. 840. P. v. 1. p. 546.

St. Chrysostome's Treatises.

Genuine Books.

A Book against the Gentiles, Ed. Eng. v. 5. p. 442. P. v. 1. p. 647.
 A Writing against Jews and Gentiles, to prove that Jesus Christ is God, Ed. A. v. 6. p. 622. P. v. 5. p. 725.
 A Treatise against those who find fault with a Monastick Life, Ed. Eton, v. 6. p. 161. P. v. 4. p. 355.
 A Comparison betwixt a Monk and a King, Ed. Eton, v. 7. p. 230. P. v. 4. p. 449.
 A Treatise against such as will be scandalized without a cause, Ed. Eng. v. 7. p. 1. P. v. 5. p. 756.
 Two Discourses to Theodorus, the second ought to be placed first, Ed. Eng. v. 6. p. 55. P. v. 4. p. 545.
 Six Books of the Priesthood, Ed. Eng. v. 6. p. 1. P. v. 4. p. 1.
 A Treatise of Compunction of heart to Demetrius, Ed. Eton, v. 6. p. 138. P. v. 4. p. 98.
 Two Books of Compunction of heart to Stelechius, Ed. Eton, v. 6. p. 151. P. v. 4. p. 121.
 Three Books of Divine Providence to Stagirus, Ed. Eng. v. 6. p. 84. P. v. 4. p. 1. 7.
 A Treatise of Virginitie, Ed. Eng. v. 6. p. 244. P. v. 4. p. 275.
 Two Discourses against Womens dwelling with Clergymen, Ed. Eng. v. 6. p. 214. and 230. P. v. 4. p. 225. and 247.
 Another Discourse shewing, That a Clergyman ought not to use jesting, Ed. Eng. v. 6. p. 963. P. v. 6. p. 594.
 Two Discourses to a Young Widow, Ed. Eng. v. 6. p. 296. and 304. P. v. 4. p. 456. and 469.
 A Treatise to shew that no man can be offended but by himself, Edit. Eng. v. 7. p. 36. P. v. 4. p. 498.
 Two Letters to Pope Innocent, Ed. P. v. 4. p. 593. and 599.
 A Letter concerning his Persecution to the Priests and Bishops cast into Prison, Ed. P. p. 600.
 Two hundred forty two Letters to Olympias and others, Ed. Eng. v. 7. p. 51. to p. 205. P. v. 4. p. 603, &c. to p. 834.
 A Letter to Cesarinus a Monk, Printed by it self;

Spurious Books.

Liturgy, Ed. Eton, v. 6. p. 983. P. v. 4. p. 522.
 Ed. Eng. and Eton, signifies Sir Henry Savile's Edition in Greek; P. is Paris Edition in Greek and Latin; L. is the Lyons Edition, only in Latin.

ANTIOCHUS.

Genuine Books.

A Fragment produced by Theodoret, in his Second Dialogue.
 Other Fragments produced by Gelasius in the Book of the two Natures.

Books Lost.

A Discourse against Covetousness.
 A Sermon upon the Parable of the Man that was Born Blind, and several other Homilies.

A TABLE of all the Ecclesiastical Writers, &c.

SEVERIANUS.

Genuine Books.

A Sermon on the Seals, another upon the brazen Serpent and several others which are found among St. Chrysostome's.

Six Sermons of the Creation of the World.

Two Fragments produced by Gelasius and some others, drawn from the *Catena* upon the Scripture.

Books Lost.

A Commentary upon the Epistle to the Galatians.

A Treatise upon the Feast of the Baptism and Epiphany of Jesus Christ.

A Discourse against Novatius, and several Sermons.

ASTERIUS.

Genuine Books.

Eleven Sermons on different Subjects.

Extracts of several others related by Photinus.

Three Homilies upon the Psalms, published by Cotelerius; if they are really his.

Books Lost.

Several other Sermons.

ANASTASIUS.

Genuine Book.

A Letter to John of Jerusalem.

Books Lost.

A Synodical Letter against Origen.

A Letter to Rufinus.

A Letter to Venerius.

A Treatise of the Incarnation.

Supposititious Books.

Two Letters, one to the Bishops of Germany and Burgundy, and the other to Nestarius.

CHROMACIUS.

Genuine Book.

A Discourse upon the Beatitudes.

Books Lost.

Commentaries upon the whole Gospel of St. Matthew.

Several Sermons.

Supposititious Book.

A Letter of Chromatius to St. Jerome, upon the Martyrology.

GAUDENTIUS.

Genuine Books.

Nineteen Sermons.

Four small Treatises.

The Life of St. Philastrius.

JOHN of Jerusalem.

Book Lost.

An Apologetick against his Enemies.

Supposititious Book.

A Treatise to Caprasius of the Institution of Monks.

THEOPHILUS of Alexandria.

Genuine Books.

Three Paschal Letters among the Works of St. Jerome.

Three other Letters, *ibid.*

Some Greek Fragments of other Paschal Letters, related by Theodoret and the Councils of Ephesus and Chalcedon.

Another Fragment of his Treatise against Origen, and two Fragments of a Treatise addressed to the Monks of Scitha.

Five Canonical Letters.

Books Lost.

A Treatise against Origen.

A Treatise against the Anthropomorphites.

A Cycle of the Feast of Easter.

A Treatise to the Monks of Scitha, written against St. John Chrysostome.

Two first Paschal Letters, and the Sixth.

THEODORUS of Mopsuesta.

* Vide the Catalogue of his Works in his Life.

PALLADIUS.

Genuine Book.

----- *Historia Lausiaca.*

Life of St. John Chrysostome, written perhaps by another Palladius.

INNOCENT I.

Genuine Books.

Thirty four Letters, whereof the Thirtieth is Supposititious.

St. JEROME.

Genuine Books, still Extant.

Forty nine Letters of Exhortation, Instruction or Commendation, with the Lives of St. Paul the Hermit, St. Hilarion and Malchus contained in the first Tome of his Works.

A Treatise against Helvidius.

Two Books against Jovinian.

An Apology for those Books addressed to Pammachius.

An Apologetical Letter to Domnion and Pammachius.

A Letter and Treatise against Vigilantius.

A Letter to Marcella against Montanus.

A Letter to Riparius against Vigilantius.

A Letter to Apronius against the Origenists.

Two Letters to Damasus upon the Hypostases.

A Dialogue against the Luciferians.

A Letter to Avitus, concerning the Errors of Origen.

A Translation of the Letter of St. Epiphanius to John of Jerusalem.

A Letter to Pammachius against the Errors of John of Jerusalem.

A Letter to Theophilus against the same.

A Letter to Rufinus.

Three Books of Apology against Rufinus.

A Letter to Ctesiphon, and Three Books of Dialogues against the Pelagians.

Three Letters to Theophilus.

A Letter against Vigilantius.

Some other Letters on divers Subjects of Doctrine, particularly to St. Augustine.

A Treatise of the best manner of Translating.

Fifty Critical Letters or thereabouts, upon the Holy Scriptures.

A Book of the Names of Countries and Cities mentioned in the Bible.

An Explication of the Proper Names of the Hebrews.

An Explication of the Hebrew Alphabet and Jewish Traditions.

Letters to Minervius and Paulinus.

A Treatise of Illustrious Men, or of Ecclesiastical Writers.

A Latin Version of the Text of the Bible from the Septuagint.

A New Version from the Hebrew Text.

Eighteen Books of Commentaries upon Isaiah.

Six Books upon Jeremiah.

Fourteen Books upon Ezekiel.

One Book upon Daniel.

A Commentary upon Ecclesiastes, and upon the Twelve Minor Prophets.

A Harmony of the Four Gospels.

Four Books of Notes upon the Gospel of St. Matthew.

Commentaries upon the Epistles of St. Paul to the Galatians, to the Ephesians, to Titus, and to Philemon.

A Translation of the Book of Didymus, concerning the Holy Ghost.

A Translation of some Homilies of Origen.

A Translation of Eusebius's *Chronicon*.

Books Lost.

Annotations upon the Psalms.

A Commentary upon the Tenth Psalm, and upon the Six following.

A Treatise upon the Book of Job.

A Treatise of Heresies.

A Treatise of the Resurrection.

A Letter to Antius.

Annotations upon the Prophets.

Supposititious Books.

Questions upon the *Chronicles*, and upon the Books of Kings.

An Explication of the Names of Countries and Cities spoken of in the *Acts* of the Apostles.

A Commentary upon the Lamentations of Jeremiah.

A Book of Annotations upon St. Mark.

A Commentary upon the Psalms.

A Commentary upon the Epistles of St. Paul.

A Letter to Demetrius.

Letters and Treatises in the last Tome, upon which there is a Censure past at the end of the Account of St. Jerome's Works in this Volume.

RUFINUS.

Genuine Books.

Translations of the Works of several Authors, of which there is a Catalogue in Rufinus's Life.

Two Books of Ecclesiastical History.

A Discourse concerning the Falsification of the Books of Origen.

A Book of Invectives against St. Jerome.

An Apology, to Pope Anastasius.

An Explication of the Creed.

An Explication of the Benedictions of Jacob.

A Commentary upon the Prophets, Hosea, Joel, and Amos.

Books Lost.

Several Letters, and some Translations, *Supposititious Book.*

A Commentary upon the Seventy five First Psalms.

SOPHRONIUS.

Genuine Book.

A Version into Greek of St. Jerome's Treatise of Illustrious Men.

Books Lost.

An Elogy on Bethlehem.

A Discourse of the Ruine of Serapis.

A Translation of St. Jerome's Treatise of Virginity.

A Translation of the Latin Version of the Psalms and the Prophets, made by St. Jerome.

SULPICIUS SEVERUS.

Genuine Books.

An Abridgment of Sacred History divided into two Books.

The Life of St. Martin.

Three Letters concerning the Virtues and Death of that Saint.

Three Dialogues.

Seven Letters.

Books Lost.

Several Letters of Piety.

St. PAULINUS.

Genuine Books.

Fifty Letters of Doctrine and Piety.

The Passion of St. Genesius.

Thirty two Pieces of Poetry.

Books Lost.

An Abridgment of the History of the Kings.

A Panegyrick upon Theodosius.

A Letter to his Sister, of the Contempt of the World; and some others.

A Treatise of Penance, and of the Praise of Martyrs.

Offices upon the Sacraments.

PELAGIUS.

Genuine Books.

A Commentary on the Epistle of St. Paul attributed to St. Jerome.

A Letter to Demetrius, and some others, in the last Tome of St. Jerome.

A Confession of Faith, to Pope Innocent.

Fragments of a Treatise of the Power of Nature, and Free-Will, in St. Augustine.

Books Lost.

A Treatise of the Power of Nature.

Several Books concerning Free-will.

COELESTIUS.

Genuine Books.

Six Propositions.

Eight Definitions or Reasonings.

A Profession of Faith, to Pope Zosimus, of which we have only some Fragments.

NICEAS.

Books Lost.

Six Books of Instructions.

A Treatise addressed to a Virgin fallen into Sin.

OLYMPIUS.

Book Lost.

A Treatise of the Beginning and Nature of Sin.

BACHIARIUS.

Genuine Book.

A Letter concerning the Penance of a Monk.

Books Lost.

A Treatise of Faith.

A Discourse concerning the End of Solomon's Life.

SABBATIUS.

Book Lost.

A Treatise of Faith.

ISAAC.

Genuine Book.

A Treatise concerning the Trinity and the Incarnation.

PAULUS OROSIUS.

Genuine Book.

An Universal History, intitled *Hormesta*.

[F] LUCIAN.

A TABLE of all the Ecclesiastical Writers, &c.

<p>LUCIAN. <i>Genuine Book.</i> The History of the Invention of the Relicks of St. Stephen.</p> <p>APOLLINARIUS. <i>Genuine Book.</i> A Translation of the Book of <i>Lucian</i> of the Invention of the Relicks of St. Stephen.</p> <p>EVODIUS. <i>Genuine Book.</i> A Treatise of Faith or of the Unity of the Trinity, among the Works of St. Augustine.</p> <p><i>Supposititious Books.</i> Two Books of the Miracles of St. Stephen's Relicks.</p> <p>SEVERUS. <i>Genuine Book.</i> A Letter of the Conversion of the Jews in the Island of <i>Minorca</i>, made by the Miracles of the Relicks of St. Stephen.</p> <p>MARCELLUS MEMORIALIS. <i>Genuine Book.</i> The Acts of the Conference of <i>Carthage</i>.</p> <p>EUSEBIUS. <i>Book Lost.</i> A Treatise of the Mystery of the Cross.</p> <p>URSINUS. <i>Genuine Book.</i> A Treatise concerning the Re-baptizing of those Baptiz'd by Hereticks.</p> <p>MARCARIUS. <i>Book Lost.</i> A Treatise against Astrologers.</p> <p>HELIODORUS. <i>Book Lost.</i> A Treatise of Virginity.</p> <p>PAULUS. <i>Book Lost.</i> A Treatise of Penance.</p> <p>HELVIDIUS. <i>Book Lost.</i> A Treatise against the Virginity of the Blessed Virgin <i>Mary</i>, refused by St. Jerome.</p> <p>VIGILANTIUS. <i>Books Lost.</i> Some Treatises of the Discipline of the Church.</p> <p>St. AUGUSTINE. TOME I. <i>Genuine Books.</i> Two Books intitled of Retractions. Thirteen Books of Confessions. Three Books against the Academicks. A Treatise of Blessedness. Two Books of Order. Two Books of Soliloquies. A Treatise of the Immortality of the Soul. A Treatise of the Quantity of the Soul. A Treatise of Musick, divided into six Books. The Book of a Master. Three Books of Free-will. Two Books upon <i>Genesis</i> against the <i>Manichees</i>. A Book of the True Religion. The Rule.</p> <p><i>Books Lost.</i> A Treatise of Beauty and Knowledge. Treatises of Grammar, Logick, Rhetorick, Geometry, Arithmetick and Philosophy.</p> <p><i>Supposititious Books.</i> Treatises of Grammar. Of Logick. Of Categories. Of Rhetorick. Monastick Rules.</p> <p>TOME II. <i>Genuine Books.</i> Two Hundred and Seventy Letters, divided into four Classes. The first contains the Letters written from the time of his Conversion to his Ordination, from the year 386. to the year 395. in Number thirty. The second contains the Letters written to the year 410. in Number 92. The third contains the Letters written between that time and his Death, to the Number of 109. The last Class contains the Letters to which there are no dates; in Number 39.</p>	<p><i>Supposititious Books.</i> Thirteen Letters of St. Augustine to Boniface, and of Boniface to St. Augustine. A Letter to Demetrius. A Letter of St. Augustine to St. Cyril. A Dispute with <i>Pascensius</i>.</p> <p>TOME III. <i>Genuine.</i> Which contains the Treatises upon Scripture. Four Books of Christian Doctrine. An imperfect Work upon <i>Genesis</i>. Twelve Books upon <i>Genesis</i>. Seven critical Books of the ways of speaking used in the seven first Books of the Bible. Seven Books of Questions upon the same Books. Annotations upon <i>Job</i>. The Looking-glass. A Treatise of the Harmony of the Gospels, divided into four Books. A Commentary upon the Sermon of Jesus Christ upon the Mount. Two Books of Questions upon the Gospel of St. <i>Matth</i>. 'Tis question'd whether these Books be Genuine. A Hundred and twenty four Treatises upon the Gospel of St. <i>John</i>. Ten Homilies upon the first Epistle of St. <i>John</i>. An Explication of several places of the Epistle to the <i>Romans</i>. An imperfect Commentary upon the Epistle to the <i>Romans</i>. A continued Commentary upon the Epistle to the <i>Galatians</i>.</p> <p><i>Supposititious.</i> A Treatise of the Miracles in the Scripture, divided into three Books. A Discourse of the Benedictions of the Patriarch <i>Jacob</i>. Questions upon the Old and New Testament. An Explication of the Revelation.</p> <p>TOME IV. <i>Genuine.</i> An Explication of the Psalms.</p> <p>TOME V. <i>Genuine.</i> An Hundred eighty three Sermons, upon several passages of the Old and New Testament. Eighty eight Sermons upon the great Festivals of the Year. Sixty nine upon the Festivals of the Saints. Twenty three upon divers subjects. Fragments of the Sermons of St. Augustine.</p> <p><i>Supposititious.</i> The last Classe of Sermons which contains those that are dubious. The Addition which contains Three hundred and seventeen supposititious Sermons.</p> <p>TOME VI. <i>Which contains the Dogmatical Works.</i> <i>Genuine.</i> Answers to eighty three Questions. Two Books of Questions to <i>Simplicianus</i>. Answers to Eight Questions of <i>Dulcinius</i>. A Treatise of the Belief of things that we know nothing of. An Explication of the Creed. A Treatise of Faith and good Works. The Manual to <i>Laurentius</i>. The Combate of a Christian. The Book of Instruction. A Treatise of Continence. A Treatise of the advantages of Marriage. A Treatise of the Holy Virginity. A Treatise of the advantages of Widowhood. Two Books concerning those Marriages, which cannot be excused of Adultery. A Book concerning Lying. A Treatise against Lying. A Treatise of the Labour of Monks. A Treatise against the Predications of the Devil. A Treatise of the care we ought to have for the Dead. A Treatise of Patience. A Sermon upon the Creed.</p>	<p><i>Supposititious.</i> Three Sermons on the Creed. A Sermon of the fourth Day of Passion Week. A Discourse concerning the Deluge. A Sermon upon the Persecution of the <i>Barbarians</i>. A Sermon upon the new Canticle. A Sermon of the Discipline and Usefulness of Fasting. A Sermon upon the Taking of <i>Rome</i>. A Collection of Twenty one Questions. Sixty five Questions. A Book of Faith to <i>Peter</i>. A Book of the Spirit, and of the Soul. A Treatise of Friendship. A Book of the Substance of Love. A Book of the Love of God. Soliloquies. A Book of Meditations. A Treatise of Contrition of Heart. The Manual. The Looking-glass. The Looking-glass of a Sinner. The Ladder of Paradise. A Treatise of the knowledge of Life. A Book of the Christian Life. A Book of wholesome Instructions. A Book of the twelve Abuses of the Age. The Combate of Virtues and Vices. A Book of Sobriety and Charity. A Book of true and false Repentance. A Treatise of Antichrist. A Treatise upon the <i>Magnificat</i>. A Treatise of the Assumption of the Blessed Virgin. A Discourse concerning the Visitation of the Sick. Some Sermons. A Sermon to the Brothers Hermits.</p> <p>TOME VII. <i>Genuine.</i> Twenty two Books of the City of God.</p> <p>TOME VIII. <i>Contains his Writings against Hereticks.</i> <i>Genuine.</i> A Treatise of Heresies to <i>Quadrulatus</i>. A Treatise against the <i>Jews</i>. A Treatise of the Usefulness of Faith. A Treatise of two Souls. A Conference with <i>Fortunatus</i>. A Treatise against <i>Adimantus</i>. A Treatise against the Epistle of the foundation of the <i>Manichees</i>. Thirty three Books against <i>Faustus</i> a <i>Manichee</i>. A Conference with <i>Felix</i>. A Treatise of the Nature of Good. A Book against <i>Secundinus</i>. Two Books against the Adversary of the Law and the Prophets. A Treatise against the <i>Priscillianists</i> and the <i>Origenists</i>. An Answer to a Discourse of an <i>Arian</i>. A Conference against <i>Maximinus</i>. Fifteen Books of the Trinity.</p> <p><i>Supposititious.</i> A Discourse of five Heresies. A Trial between the Church and the Synagogue. The Book of Faith. A Memorial of the manner of Receiving the <i>Manichees</i>. A Book of the Unity of the Trinity. A Treatise of the Essence of the Divinity. A Dialogue of the Unity of the Holy Trinity. A Book of Ecclesiastical Doctrines.</p> <p>TOME IX. <i>Contains the Treatises against the Donatists.</i> <i>Genuine.</i> A Hymn against the <i>Donatists</i>. Three Books against the Epistle of <i>Parmentian</i>. Seven Books of Baptism. Three Books against <i>Petilianus</i>. A Letter to the Catholics against <i>Petilianus</i>. Four Books against <i>Cresconius</i>. A Book of one Baptism against <i>Petilianus</i>. An Abridgment of the Conference of <i>Carthage</i>. A Discourse address'd to the <i>Donatists</i> after the Conference of <i>Carthage</i>.</p>
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A TABLE of all the Ecclesiastical Writers &c.

A Conference with *Emeritus*.
Two Books against *Gaudentius*.
Books Lost.
A Book against the Epistle of *Donatus*.
Two Books against the *Donatists*.
A Book against *Centurius*.
A Book of the Proofs and Testimonies against the *Donatists*.
A Treatise against a *Donatist*.
Advertisements to the *Donatists*.
A Discourse addressed to *Emeritus*.
Supposititious.
A Sermon concerning *Ruficianus*.
A Book against *Fulgentius*.

TOME X.
Contains the Treatises against the Pelagians.
Genuine.

Three Books of Merits, and of the Remission of Sins.
A Book of the Spirit, and of the Letter.
A Treatise of Nature and Grace.
A Book of the Acts of *Pelagius*.
A Treatise of the Grace of Jesus Christ.
A Treatise of Original Sin.
A Treatise of the Perfection of Justice.
Two Books of Marriage and of Concupiscence.
Six Books against *Julian*.
Four Books to *Boniface*.
A Book of Grace and Free-will.
A Treatise of Correction and Grace.
A Treatise of the Predelination of the Saints.
A Treatise of the Gift of Perseverance.
Six Books of the second Work against *Julian*.
Four Treatises of the Origine of the Soul.

Supposititious.
A Treatise, intituled *Hypognosticon*.
A Treatise of Predelination and Grace.
A Treatise of Predelination.

ZOSIMUS.
Genuine Books.
The First Letter to the *Africans*.
The Second Letter to the *Africans*.
The Third Letter to the *Africans*.
A Fragment of a Letter to all the Bishops against *Cælestius* and *Pelagius*.
A Letter to the Bishops of *Gaul* of the Privileges of the Church of *Arles*.
A Letter to the Bishops of *Gallia Viennensis*, and *Gallia Narbonensis*.
A Letter to *Hilary* of *Narbon*.
Two Letters to *Patroclus*.
A Letter to the People of *Marseilles*.
A Circular Letter against *Urfus* and *Turentius*.
A Letter to *Hefychius*, Bishop of *Salona*.
A Letter to the Clergy of *Ravenna*.
A Letter to the Bishops of *Byzacena* very doubtful.

BONIFACE I.
Genuine Books.
A Letter to the Emperor.
A Letter to *Patroclus*, and to the Bishops of the Seven Provinces of the *Gauls*.
Letters to *Hilary* of *Narbon*.

SYNESIUS.
Genuine Books.
A Discourse of the manner of Reigning well.
A Discourse to *Pæonius*.
A Book, intituled *Dion Pruseus*.
A Panegyrick upon Baldness.
Two Books of Providence.
A Discourse of Dreams.
One hundred and fifty Letters.

Books Lost.
Cynegeticks.
ATTICUS Bishop of *Constantinople*.
Genuine Books, still Extant.
His Letter to *St. Cyril*.
A Fragment of his Treatise of Faith, cited by *St. Cyril*, and in the Council of *Ephesus*.
A Fragment of his Letter to *Euphychius* cited by *Theodoret*.
His Letter to *Calliopius* recited by *Socrates* in his History, Lib. 7. Chap. 25.
The Answers of this Bishop in favour of the *Novatians* recited by *Socrates*.

Books Lost.
Several Sermons, and some Letters.
A Treatise of Faith, and Virginity, dedicated to the Princesses the Daughters of *Arcadius*.

TICHONIUS.
Genuine Books, still Extant.
His Books of the VII Rules for the Explication of Holy Scripture.

Books Lost.
Three Books of the Intestine War.
A Narration of divers Causes.
A Treatise upon the *Apocalypse*.

LEPORIUS.
Genuine Books, still Extant.
His Book of Retractions.
St. ISIDORE the Pelusiote.

Genuine Books, still Extant.
Two Thousand, and 12 Letters upon different Subjects.

JOANNES CASSIANUS.
Genuine Books, still Extant.
His Institutions of Monks, in 12 Books.
His 24 Collations, or Conferences.
Seven Books about the Incarnation.

St. NILUS.
Genuine Books, still Extant.

A Treatise of the Monastick Life.
A Treatise intituled *Perisleria*, dedicated to the Monk *Agathius*.
A Discourse of Voluntary Poverty dedicated to *Magna* the Deaconness.
A Moral Discourse.
A Comparison between the Life of the *Anchorites*, and other Monks.
Two Treatises to *Eulogius*.
A Treatise of the eight Vices, published by *F. Combefis*.

A Discourse of Evil Thoughts.
His Sentences.
A Sermon upon these words of the Gospel, *But he that now hath a Scrip, let him take it*.

Some Fragments of two Sermons upon the Feast of *Easter*, and of three upon *Whitsuntide*, received by *Photius*, Cod. 276.
Seven Narrations of the Persecutions of the Monks of *Sinai*.
A Discourse in praise of *Albinianus*.
Several Letters.

Books Lost.
A Treatise of Compunction.
A Commentary upon the *Psalms*.
Several Sentences, and some Letters.

Supposititious Books.
The Manual of *Epiphanius*.
Pachon. A Dogmatical Discourse.
Several Sentences.

The Author of the Professions of Faith attributed to **RUFINUS**.

Books Extant.
Two Confessions of Faith, the one published by *F. Sirmondus*, the other by *F. Garner*.
POSSIDIUS, the Deacon.
Genuine Book.

The Life of *St. Austine*.
URANIUS.
A Genuine Book, still Extant.

The Life of *St. Paulinus*.
St. CÆLESTINE Pope.
Genuine Books, still Extant.
A Letter against the *Pelagians*.
Aphorisms of Grace composed by his Order.

A Letter to the Bishops of the Provinces of *Vienna* and *Narbon*.
A Letter to the Bishops of *Apulia* and *Calabria*.

Letters concerning the Affair of *Nestorius*.
St. CYRIL Bishop of *Alexandria*.
Genuine Books, still Extant.

Seventeen Books of the Worship of God in Spirit and Truth.
A Book against the Emperor *Julian* in 10 Parts.

Glaphyra, or a Curious and Elegant Commentary upon the *Pentateuch*.
A Commentary upon *Isaiah*.
A Commentary upon the Twelve Minor Prophets.

A Commentary on *St. John's Gospel*, divided into Twelve Books. We have only some Fragments of the Seventh and Eighth.
A Treatise called *Theaurus*.

Seven Dialogues of the Trinity, and Two on the Incarnation.
A Discourse of the Orthodox Faith to *Theodosius* the Emperor.

A Writing to the Empreſſes.
Five Books against *Nestorius*.
His Twelve Chapters, and their Defence.

His Apology to *Theodosius*.
His Letters and Sermons against *Nestorius*.
A Treatise against the *Anthropomorphites*.
His Paschal Homilies, and other Sermons.
Several Letters.
His Answers to the Questions of certain Monks.

Books Lost.
His Commentaries upon the Prophets *Jeremiah*, *Ezekiel* and *Daniel*.
A Commentary on *St. Matthew*.
A Treatise about the failure of the Synagogue.

A Book of Faith. Divers Treatises.
Supposititious Books.
A Treatise about the Trinity.
A Collection of Moral Explications.

MARIUS MERCATOR.
Genuine Books, still Extant.
His first Memoir against the *Pelagians*.
His Second Memoir against the same Heretics.

Observations on the Writings of *Julian*.
A Book against *Nestorius*, to prove the Conformity of his Doctrine with *P. Samosatenus*.

A Treatise against *Nestorius's* 12 Chapters.
A Translation and Collection of several Pieces.

Books Lost.
A Treatise against the *Pelagians* mentioned by *St. Austine*.

ANIANUS.
A Genuine Book, still Extant.
A Translation of 15 or 16 of *St. Chrysostome's* Homilies.

JULIANUS.
Genuine Books, still Extant.
A Fragment of a Letter to Pope *Zosimus*, recited by *Marius Mercator*.

A Profession of Faith to Pope *Zosimus*.
Another Confession of Faith to *Rufinus* Bishop of *Thessalonica*.

The first of his four Books to *Turbanus* against the first Books of *St. Austine* of Marriage and Concupiscence. Some Fragments of the three other Books.

Eight other Books against the second Book of the same Work, the first five of which are in *St. Austine's* imperfect Work.

A Fragment of the three other Books in *Bede*.

Books Lost.
Some that he composed before he declared himself against *St. Austine*.
A Letter to Pope *Zosimus*.
His three last Books to *Turbanus*.
His three last to *Florus*.

A Treatise of Love.
A Commentary upon the *Canticles*.
A Book concerning Constancy.

NESTORIUS.
Genuine Books, still Extant.
A Sentence taken out of his first Sermon preached at *Constantinople*, quoted by *Socrates*.

Fragments of his Sermons.
Two Letters to *St. Cyril*.
Two Letters to *St. Cælestine*.
A Letter to *Cælestius*.
A Letter to *Alexander* Bishop of *Hierapolis*.
The 12 Chapters of *Nestorius* contrary to *St. Cyril's*.

A Letter to *John* Bishop of *Antioch*.
A Declaration of his Opinions.
A Letter to the Emperor.
A Letter to the Emperor's Eunuch.

Another to the *Præfectus-Prætorio*.
Some Fragments of Letters written in his Exile, recited by *Evagrius*, l. 1. c. 7.

Books Lost.
Some Sermons preached at *Antioch*.
His entire Sermons preached at *Constantinople*.

JOHN Bishop of *Antioch*.
Genuine Books, still Extant.
Some Letters in Greek and Latin in the Acts of the Council at *Ephesus*, and 15 in Latin in the Collection of *F. Lupus*.

One of his Homilies in the Acts of the Council of *Ephesus*.
ACACIUS Bishop of *Beraa*.
Genuine Books, still Extant.

A Letter in Greek and Latin in the Acts of the Council of *Ephesus*.

A TABLE of all the Ecclesiastical Writers, &c.

Two Letters in *Lupus's* Collection.
PAULUS Bishop of Emesa.
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 Two Homilies about the Peace between
 the Eastern and Egyptian Bishops.
 A Letter in Latin.
MELETIUS Bishop of Mopsuestia.
Genuine Books, still Extant.
 Eleven Letters in *F. Lupus's* Collection.
DOROTHEUS Bishop of Martianople.
Genuine Books, still Extant.
 Four Letters. *Ibid.*
ALEXANDER Bishop of Hierapolis.
Genuine Books, still Extant.
 Twenty four Letters. *Ibid.*
EUTHERIUS Bishop of Tyana.
Genuine Books, still Extant.
 A Work intituled, *The Tragedy*.
 Several Letters in *Lupus's* Collection.
THEODOTUS Bishop of Ancyra.
Genuine Books, still Extant.
 Two Sermons upon Christ's Nativity.
 A Sermon preached upon St. John's
 Day.
 A Discourse upon the *Nicene Creed*.
Books Lost.
 Six Books against *Nestorius* dedicated to
Lausus.
 A Sermon upon *Candlemas-Day*.
 A Sermon upon *Elias* and the Widow.
 Another upon St. *Peter* and St. *John*.
 Another upon the lame Man laid at the
 Gate of the Temple.
 Another upon the Servant that received
 the Talent.
 Another upon the two blind Men.
 A Sermon upon the Virgin and St. *Simeon*.
ACACIUS Bishop of *Meletina*.
Genuine Books still Extant.
 An Homily, and a Letter.
MEMNON.
 A Letter.
RHEGINUS.
 A Discourse in the Council of *Ephesus*
MAXIMIAN.
 A Letter to St. *Cyril*.
ALIPPIUS and *CARISIUS*.
 Two Petitions in the Acts of the Council
 of *Ephesus*.
 St. *SIXTUS* III.
Genuine Books still Extant.
 Two Letters to St. *Cyril*, before he knew
 of the Peace, published by *M. Cotelerius*.
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 the one to *John* Bishop of *Antioch*, and
 the other to St. *Cyril*.
Supposititious Books.
 A Letter to the Eastern Bishops.
 The Acts of the Council about the Accu-
 sation brought against *Sixtus* by *Bassus*.
 The Council held by *Polychronius*
PROCLUS.
Genuine Books still Extant.
 Twenty Sermons.
CAPREOLUS.
Genuine Books still Extant.
 A Letter to the Council of *Ephesus*.
 A Treatise upon the Incarnation.
ANTONINUS HONORATUS.
Genuine Books, still Extant.
 A Consolatory Letter to *Arcadius*.
VICTOR Bishop of *Antioch*.
Genuine Books still Extant.
 A Commentary upon St. *Mark*.
VICTORINUS of *Marseilles*.
Genuine Books, still Extant.
 A Poem upon the History of *Genesis*.
CÆLIUS SEDULIUS.
Genuine Books still Extant.
 A Poem upon the Life of Jesus Christ,
 called, A Paschal Work. The same Work
 in Prose.
PHILIP SIDETES.
Books Lost.
 A Book against *Julian's* Books.
 The History of Christianity divided into
 30 Books.
PHILOSTORGIUS.
Genuine Books still Extant.
 Some Extracts of his History recited
 by *Photius*.
Books Lost.
 An History divided into 12 Books.
NONNUS.
Genuine Books still Extant.
 A Paraphrase in Greek Verse upon the
 Gospel of St. *John*.
 His *Dionysiacs*.

SOCRATES.
Genuine Books still Extant.
 His Ecclesiastical History divided into se-
 ven Books.
SOZOMEN.
Genuine Books still Extant.
 His Ecclesiastical History divided into
 nine Books.
THEODORET.
Genuine Books still Extant.
 A Commentary by way of Question and
 Answer upon the eight first Books of the Bi-
 ble.
 A Commentary upon all the *Psalms*.
 An Explication upon the *Canticles*.
 Commentaries upon *Jeremy*, *Ezekiel*,
Daniel, and the 12 small Prophets, and St.
Paul's Epistles.
 His Ecclesiastical History divided into
 five Books.
 His History, intituled, *Philothheus*, or,
 Of the Monastick Life.
Eranistes, or *Polymorphus*, contained in
 three Dialogues.
 Five Books of Heretical Tables.
 10 Discourses of Providence.
 12 Books about the Cure of the false
 Opinions of the Heathens.
 A Discourse of Charity.
 A Sermon upon St. *John* published by
F. Garner.
 A Letter to *Sporasius*, or rather a Frag-
 ment of his Treatise of Heresies.
 A Letter to *John* Bishop of *Germanicia*.
 A Confutation of St. *Cyril's* twelve Chap-
 ters.
 Some Fragments of his Books against
 St. *Cyril*.
 Some Letters in the time of the Coun-
 cil of *Ephesus*.
 Some Letters in the time of Negotia-
 ting the Peace in Latin in *Lupus's* Col-
 lection.
 Letters written after the Peace to his
 Death.
Books Lost.
 A Commentary on *Isaiah*.
 Five Books against St. *Cyril*.
 A Treatise upon the Incarnation.
 Several Treatises against the *Arians*,
Macedonians, *Apollinarists*, *Marcionites* and
Jews.
 An Answer to the Questions of the *Per-
 sian Magi*.
 A Mystical Book.
 An Apology for *Diodorus* Bishop of *Tar-
 sus*, and for *Theodorus* Bishop of *Mopsue-
 stia*.
Supposititious Books.
 A Preface upon the *Psalms*.
 Some Fragments of a Commentary up-
 on the *Psalms*.
 Five Sermons in the praise of St. *Chry-
 sostome*, of which *Photius* gives us some
 Extracts.
ANDREW Bishop of *Samosata*.
Genuine Books, still Extant.
 A Confutation of St. *Cyril's* Chapters.
 Nine Letters in *Lupus's* Collection.
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 A Reply to St. *Cyril's* Answer to his
 Confutation of his twelve Chapters.
HELLADIUS Bishop of *Tarsus*.
Genuine Books, still Extant.
 Seven Letters in *Lupus's* Collection.
MAXIMINUS Bishop of *Anazarbum*.
Genuine Books, still Extant.
 Some Letters in *Lupus's* Collection.
IRENÆUS.
Genuine Books, still Extant.
 Some Extracts of his Work, intituled,
 A Tragedy.
 St. *LEO*.
Genuine Books, still Extant.
 141 Letters, and 96 Sermons.
Books Lost.
 Several Letters, and some Sermons.
Supposititious Books.
 The seventh Letter to *Severinus*, and
 ninth to the Bishops of *Vienna*, are doubt-
 ful.
 Those Letters, which were heretofore
 the 88th, and 96th.
 Three Sermons.
HILARY Bishop of *Arles*.
Genuine Books, still Extant.
 The Life of *Honoratus* Bishop of *Arles*.

A Poem upon *Genesis*.
 A Letter to St. *Eucherius*.
Books Lost.
 His Homilies upon all the Festivals.
 An Exposition of the Creed.
 Several Letters.
 His Poetical Works.
 St. *VINCENTIUS LERINENSIS*.
Genuine Books, still Extant.
 A Memoir against the Heresies.
 Objections against St. *Austine's* Doc-
 trine.
A Book Lost.
 The second part of his Memoir against
 the Heresies.
 St. *EUCHERIUS*.
Genuine Books, still Extant.
 A Treatise in praise of Solitude.
 A Treatise of the Contempt of the
 World.
 A Treatise of Spiritual Forms dedicated
 to *Verenus*.
 Two Books of Instructions, and St.
Blandina's Sermons.
Books Lost.
 An Abridgment of *Cassian*.
 Several Sermons.
Supposititious Books.
 A Commentary upon *Genesis*, and the
 Book of *Kings*.
 The History of St. *Maurice's* Sufferings.
MAXIMUS Bishop of *Turin*.
Genuine Books, still Extant.
 Several Homilies.
VALERIANUS CEMELIENSIS.
Genuine Books, still Extant.
 20 Homilies, and one Letter to the
 Monks.
VICTOR CARTENNENSIS.
Genuine Books, still Extant.
 Comfort in Adversity among the Works
 of St. *Basil*.
 A Treatise of Repentance in St. *Am-
 brose*.
Books Lost.
 A Treatise against the *Arians*.
 Several Homilies.
 A Discourse about the Publican's Re-
 pentance.
 St. *PROSPER*.
Genuine Books, still Extant.
 A Letter to St. *Austine*.
 Another to *Rufinus*.
 An Answer to *Vincentius's* Objections.
 An Answer to some new Objections
 against St. *Austine's* Doctrine.
 An Answer to the Propositions extrac-
 ted by the Priests of *Geneva*.
 A Book against the Collator.
 A Poem *De ingratis*.
 Two Epigrams against the Adversaries
 of St. *Austine*.
 Some Sentences of St. *Austine* in Verse.
 Other Sentences in Prose.
 A Commentary on the 50 last *Psalms*.
 His *Chronicon* published by *F. Labbé*.
Supposititious Books.
 A Poem concerning Providence.
 A Poem in the Name of an Husband
 to his Wife.
 His Book of Divine Promises and Pre-
 dictions.
 Two Books of a Contemplative Life.
 St. *Prosper's* Confession.
 The *Chronicon*, published by *F. Pisani*:
 An Unknown Author of St. *Prosper's* time,
 or thereabouts.
Ancient Books, though not St. Prosper's.
 Two Books of the Vocation of the Gen-
 tiles.
 The Epistle to *Demetrius*.
FLAVIAN.
Genuine Books, still Extant.
 Three Letters against *Eutyches*.
ANATOLIUS.
Genuine Books, still Extant.
 A Letter to the Emperor *Leo*.
 Another to St. *Leo*.
EUSEBIUS Bishop of *Dorylaeum*.
Genuine Books, still Extant.
 Two Petitions and a Letter.
IBAS.
Genuine Books, still Extant.
 His Letter to *Maris* the Persian.
PASCHASIUS, Bishop of *Lilibeum*.
Genuine Books, still Extant.
 A Letter concerning the Passover.
JULIAN.

A TABLE of all the Ecclesiastical Writers, &c.

JULIAN, Bishop of Coos.
Genuine Book, still Extant.
A Letter to St. Leo.
PROTERIUS, Bishop of Alexandria.
Genuine Book, still Extant.
A Letter concerning the Passover.
LEO BITURICENSIS.
Genuine Book, still Extant.
A Letter to St. Leo.
RUSTICUS.
Genuine Book, still Extant.
A Letter to St. Rucherius.
LUPSTRICASSINUS.
Genuine Book, still Extant.
Two Letters.
LEONTIUS, Bishop of Arles.
Genuine Book, still Extant.
A Letter to Pope Hilarius.
BASIL of Seleucia.
Genuine Book, still Extant.
Forty Homilies.
TIMOTHEUS ÆLURUS.
A Book Lost.
A Writing to the Emperor Leo.
CHRISIPPUS.
Genuine Book, still Extant.
A Sermon in Praise of the Virgin.
Books Lost.
The History of Gamaliel, and Nicodemus.
A Panegyrick upon Theodorus.
VIGILIUS.
Genuine Book, still Extant.
A Rule for the Monks in Holstenius's Collection. Part 1. p. 89.
FASTIDIUS PRISCUS.
Genuine Book, still Extant.
A Treatise of the Christian Life.
DRACONCIUS.
Genuine Book, still Extant.
A Poem upon the Six Days of the Creation.
EUDOCIA.
Her Genuine Book, still Extant.
An Epigram, called *Cantonus Homerici*.
Books Lost.
A Paraphrase upon the eight first Books of the Bible.
A Paraphrase upon the Prophecies of Daniel and Zachary.
Three Books in praise of Cyprian the Martyr.
A Supposititious Book.
Homer's Cento's
PROBA FALCONIA.
Her Genuine Books, still Extant.
Virgil's Cento's.
TYRSIUS RUFUS ASTERIUS.
Genuine Book, still Extant.
A Conference in Verse about the Old and New Testament.
PETRONIUS.
Books Lost.
The Lives of the Egyptian Fathers.
A Treatise about the Ordination of a Bishop.
CONSTANTIUS.
Genuine Book, still Extant.
The Life of St. German, Bishop of Antisiodorum.
PHILIPPUS.
Books Lost.
A Commentary on Job.
His Letters to his Friends.
SIAGRIUS.
Books Lost.
A Treatise about the Faith in the Trinity.
Another Treatise of Faith, and the Rules of Faith.
ISAAC.
Books Lost.
See the Catalogue p. 213, 214.
A Supposititious Book.
A Treatise of the contempt of the World, which is the Work of another Isaac more Modern.
St. **SIMEON STYLITES**.
Genuine Book, still Extant.
A short Discourse, and some Letters.
MOCHIMUS.
A Book Lost.
A Treatise against Eutyches.
ASCLEPIUS.
Books Lost.
Some Writings against the Arians and Donatists.

PETRUS.
Books Lost.
Treatises upon different Subjects.
Psalms in Verse.
PAUL.
Genuine Book, still Extant.
Two Books of Virginity.
His Treatises of the contempt of the World.
Of the Institution of a Christian Life, or the Correcting of Manners.
SALVIAN.
Genuine Book, still Extant.
Eight Books of the Government of God and of Judgment.
Four Books of the Catholick Church under the Name of *Timotheus*.
Books Lost.
Three Books of the advantages of Virginity.
A Book to *Claudian* upon the end of Ecclesiastes.
A Book of Letters.
Several Homilies.
A Treatise in Hexameter Verse upon the Hexaëmeron.
A great number of Discourses on the Sacrament.
Supposititious Books.
Three Books of Questions to reconcile the Old and New Testament.
ARNOBIVS Junior.
Genuine Book, still Extant.
A Commentary upon the Psalms.
HONORATUS, Bishop of Marseilles.
Genuine Book, still Extant.
The Life of St. Hilary Bishop of Arles, under the Name of *Reverentius*.
Books Lost.
The Lives of the Saints, and several Homilies.
SALONIUS and **VERANUS**.
Genuine Books.
A Letter to St. Leo.
A Mystical Exposition.
An Explication of Solomon's Proverbs.
PAULINUS of Perigueux.
Genuine Book, still Extant.
Six Books of the Life and Miracles of St. Martin.
MUSÆUS.
A Book Lost.
A Treatise upon the Sacraments.
VINCENTIUS.
A Book Lost.
A Commentary upon the Psalms.
SYRUS.
A Book Lost.
A Treatise against Nestorius.
SAMUEL.
Books Lost.
His Treatises against the Nestorians and Eutychians.
CLAUDIANUS MAMERTUS.
Genuine Book, still Extant.
Three Books of the Nature of the Soul.
The Hymn. *Pange Lingua*.
PASTOR.
A Book Lost.
A Treatise in the form of a Creed, containing the Articles of Faith.
VOCONIUS.
A Book Lost.
A Treatise against the Enemies of the Church.
EUTROPIUS.
Books Lost.
Two Consolatory Letters to two sisters disinherited.
EVAGRIUS.
A Book Lost.
A Disputation betwixt a Jew and a Christian.
TIMOTHEUS.
A Book Lost.
A Treatise upon the Nativity of Our Lord.
EUSTATHIUS.
Genuine Book, still Extant.
A Translation of nine Homilies of St. Basil upon the Hexaëmeron.
THEODULUS.
Books Lost.
Several Works, and particularly a Concordance of the Old and New Testament.

EUGENIUS.
Genuine Book, still Extant.
A Confession of Faith, and a Petition to *Hunericus*.
CEREALIS.
Genuine Book, still Extant.
A Confession of Faith.
SERVUS-DEI.
A Book Lost.
A Treatise about seeing God with our bodily Eyes.
IDAQIUS.
Genuine Book, still Extant.
A Chronicon from the Year 381, to 467.
A Calendar of the Consuls from Anno 245. to 468.
VICTORIUS.
Genuine Book, still Extant.
The Paschal Cycle.
GENNADIUS, Patriarch of Constantinople.
Books Lost.
A Literal Commentary upon Daniel.
Some Homilies.
A Treatise to *Parthenius*.
Another Treatise cited by *Facundus*.
ANTIPATER of Bostra.
A Book Lost.
A Confutation of *Eusebius's* Defence of Origen.
HILARY Bishop of Rome.
Genuine Books, still Extant.
Twelve Letters.
SIMPLICIUS Bishop of Rome.
Genuine Books, still Extant.
Eighteen Letters.
FAUSTUS Bishop of Ries.
Genuine Book, still Extant.
A Letter to *Lucidus* the Priest.
A Treatise of Grace and Free-will to *Leontius* Bishop of Arles.
A Letter to *Gratus*.
A Treatise concerning the Generation of the Son, the Incarnation, and of the Nature of the Soul.
A Letter to *Felix*.
Two Discourses to the Monks.
Some other Discourses.
A Letter to *Paulinus*.
Five Letters to *Ruricius*.
Books Lost.
A Treatise about the Spirit.
Another Treatise in form of a Dialogue.
RURICIUS and **DESIDERIUS**.
Genuine Books, still Extant.
Some Letters.
APOLLINARIS SIDONIUS.
Three Panegyricks.
A Collection of Poems.
Letters divided into several Books.
JOANNES TALAIDA.
A Book Lost.
An Apology addressed to *Gelasius*.
JOHN, a Priest of Antioch.
A Book Lost.
A Treatise against those that assert, that there is but one Nature in Jesus Christ.
JOANNES ÆGEATES.
A Book Lost.
His Ecclesiastical History, beginning at the Deposition of *Nestorius*, and ending at that of *Peter Fullo*.
VICTOR VITENSIS.
Genuine Book, still Extant.
The History of the Persecution of the Vandals.
VIGILIUS TAPSENSIS.
Genuine Book, still Extant.
Twelve Books of the Trinity.
A Writing against *Varimadus*.
A Treatise against *Palicianus*.
Two Conferences between *Arius* and *Athanasius*.
Five Books against *Eutyches*.
A Treatise of Faith against *Palladius*.
FÆLIX III. Bishop of Rome.
Genuine Book, still Extant.
Fifteen Letters.
Supposititious Books.
Three Letters in Greek.
Two Writs to summon *Acacius*.
A Letter of a Council in Rome to the Clergy and Monks of *Bithynia*.
An Unknown *AUTHOR* who wrote in 486.
A Genuine Book, still Extant.
A Memoir about the Affair of *Acacius*.
[G] **GELA**

A TABLE of all the Ecclesiastical Writers, &c.

- GELASIVS I.**
Genuine Books, still Extant.
Fifteen Letters.
Some Formula's or Commissions.
A Letter to *Rufinus*.
A Treatise upon the binding power of an Anathema.
A Discourse against *Andromachus* about the *Lupercalia*.
A Treatise against the *Pelagians*.
A Treatise against *Eutyches* and *Nestorius*.
His judgment upon Apocryphal Books.
Books Lost.
Other Treatises upon several Subjects.
Some Hymns.
- ANASTASIVS II.**
Genuine Books, still Extant.
A Letter to the Emperor.
A Letter to *Lewis* King of *France*.
Some Fragments of a Letter to *Ursicinus*.
- PASCHASIVS** the Deacon.
Genuine Books, still Extant.
Three Books of the Godhead of the Holy Spirit.
- JULIAN POMERIUS.**
Genuine Books.
Three Books of the Contemplative, and Active Life.
Books Lost.
A Dialogue of the Nature of the Soul, divided into Eight Books.
A Treatise to *Principius* about the contempt of worldly things.
A Treatise about the Institution of Virgins.
A Treatise of Virtues and Vices.
- GENNADIUS** a Priest of *Marseilles*.
Genuine Books, still Extant.
A Treatise of the Ecclesiastical Writers.
A Treatise of the Ecclesiastical Doctrine.
Books Lost.
Eight Books against all the Heresies.
Six Books against *Nestorius*.
Three Books against *Pelagius*.
A Treatise of the Millennium, and the Apocalypse of *St. John*.
- NEMESIUS.**
Genuine Books, still Extant.
A Treatise of the Nature of Man.
- JENÆAS GAZÆUS.**
Genuine Books, still Extant.
A Treatise of the Immortality of the Soul, and of the Resurrection.
- GELASIVS CYZICENUS.**
Genuine Book, still Extant.
The History of the Council of *Nice*.
- AN UNKNOWN AUTHOR.**
Who lived about the end of the Fifth, or beginning of the Sixth Age, and wrote some Books under the Name of Dionysius the Areopagite.
Of the Cœlestial Hierarchy.
Of the Ecclesiastical Hierarchy.
Of the Names of God.
Of Mystical Divinity.
Some Letters.
- POPE SYMMACHIUS.**
Genuine Books, still Extant.
Nine Letters.
Supposititious Books.
Letters second and fourth, which were *Avitus's*, and the twelfth forged.
AVITUS Bishop of *Vienna*.
Genuine Books still Extant.
Letters 87.
A Homily upon the Rogations.
Fragments of some other Homilies, and some Treatises.
Five Poems upon the History in the beginning of *Genesis*.
A Poem of Virginity.
A Conference with *Gondobaldus*.
Books Lost.
A Treatise against the *Arians*, and against those who say that the Flesh of Jesus Christ is only a Phantome.
Many Sermons upon different Subjects. Among others.
Two Sermons about *Easter*.
Three Sermons upon the Rogation-days.
A Sermon upon the Ascension of Jesus Christ.
A Sermon upon *Whitsunday*.
A Sermon upon the Ordination of a Bishop.
- A Homily upon *Jonas*.
A Homily upon the Ascension of *Elias*.
A Sermon upon the Passion of Jesus Christ.
A Sermon upon the Dedication of a Church of *St. Michael*, and upon some other Dedications of Churches.
A Sermon upon King *Ezechias*.
Many Pieces in Verse.
- ENNODIVS** Bishop of *Pavia*.
Genuine Books, still Extant.
297 Letters divided into nine Books.
A Panegyrick upon King *Theodoric*.
An Apology for the Council which acquitted Pope *Symmachus*, against a Writing intituled,
Against the Synod which pronounced an unjust Absolution.
The Lives of *St. Epiphanius* Bishop of *Pavia*, and *St. Anthony* Monk of *Lerina*.
A Eucharistic upon his own Life.
A Moral Exhortation, written about the Obligation of Bishops to keep a Clergy-man in the House with them, to be Witness of all their Actions.
Some Formularies.
Two Benedictions of the *Easter* Wax-Candle.
Prayers before and after Mass.
Orations, or Pieces of Rhetoric, among which there are six upon sacred Subjects, viz.
Upon the day of the Promotion of *Laurentius* to the Bishoprick of *Milan*.
Upon the Dedication of a Church of the Apostles.
Upon the Election of a Coadjutor.
Upon the Dedication of a Church.
Upon a Bishop when he took possession of his See.
Against the Hereticks in the East.
- HORMISDAS.**
Genuine Books, still Extant.
Letters 80.
St. FULGENTIUS.
Genuine Books, still Extant.
An Answer to ten Objections of the *Arians*.
Three Books to King *Thrasimund*.
Three Books addrest to *Monimus*.
Two Books of Remission of Sins.
A Letter to *Proba* of Virginity.
Another Letter to the same of Prayer and Compunction of Heart.
A Letter of Consolation and Instruction to the Widow *Galla*.
A Letter to *Theodorus* upon his Retirement.
A Letter of Conjugal Duties.
A Letter to *Eugippius* about Charity towards our Neighbour.
A Letter to *Venantia* about Penance.
A Treatise to *Donatus* about the Faith.
A Letter written in the name of fifteen Bishops of *Africa* to the Monks of *Scythia*.
A Treatise of Predestination and Grace.
Letters in the name of the Bishops of *Africa* to *John* and *Venerius*.
A Fragment of some Books about the Trinity against *Fabianus*.
A Treatise to *Victor* about the Divinity of the Word.
A Treatise of the Faith to *Peter*.
A Treatise of the Trinity to *Felix*.
A Treatise of the Incarnation to *Scarilas*.
Answers to the Questions of *Ferrandus* the Deacon.
Another Answer to five Questions from the same.
A Treatise to *Reginus*.
Ten Sermons.
Books Lost.
A Treatise against *Pinta*.
A Conference with King *Thrasimund*.
A Book of the Holy Spirit to *Abragilas*.
A Letter to the Catholics of *Carthage*.
Two Treatises of Fasting and Prayer.
Two Letters to *Stephanias*, written in the name of the Bishops of *Sardinia*.
A Letter of Ecclesiastical Moderation.
Ten Books about the Trinity against *Fabianus*.
Seven Books of Grace against *Fauslus*.
Supposititious Books.
A Treatise against *Pinta*.
A Treatise of Predestination and Grace.
- A Sermon of the Purification.
Many other Sermons.
- EUGIPPIUS.**
Genuine Books, still Extant.
The Life of *St. Severinus*.
A Collection of passages out of *St. Augustine*.
FERKANDUS the Deacon.
Genuine Books, still Extant.
A Collection of Canons.
Two Letters to *St. Fulgentius*.
An Answer to *Reginus*.
Letters to *Severus* and *Anatolius* Students of Law.
A Writing concerning the three Chapters.
The Life of *St. Fulgentius*.
Books Lost.
A Letter to *Eugippius* about the Trinity.
A Letter to *St. Anselm*.
The three first Books of *Vigilius* of *Tapsa*.
- JOHN MAXENTIUS.**
Genuine Books, still Extant.
A Libel to the Legate of Pope *Hormisdas*.
A Confession of Faith.
Twelve Anathematisms.
Another Confession of Faith, with an Explication.
An Answer to the Letter of *Hormisdas* to *Possessor*.
A Writing against the *Acephali*.
- TRIFOLIUS.**
Genuine Books, still Extant.
A Letter to *Fauslus* Bishop of *Rome*, about this Expression, *One of the Trinity suffered*.
ADRIANUS.
Genuine Book, still Extant.
An Introduction to the Holy Scripture.
- LAURENTIUS.**
Genuine Book, still Extant.
A Treatise of Penance.
A Sermon of Alms.
A Sermon about the Woman of *Canaan*.
- MARCELLINUS.**
A Genuine Book, still Extant.
A Chronicon.
- ÆGIDIUS** the Abbot.
Genuine Books, still Extant.
A Letter and Confession of Faith.
- ORENTIUS.**
Genuine Book, still Extant.
An Admonition written in Verse, addrest to the Faithful.
- BOETHIUS.**
Genuine Books, still Extant.
Among the Treatises of Philosophy, there is only that about Consolation which has relation to Christianity.
A Treatise of the Two Natures.
A Treatise of the Trinity.
- EPIPHANIUS** Scholasticus.
A Genuine Book, still Extant.
A Translation of the Histories of *Socrates*, *Sozomen*, and *Theodoret*.
- SEVERUS.**
Books Lost.
Some Treatises by way of Letter.
- JOHN** of *Scythopolis*.
Books Lost.
Twelve Books against *Eutyches*, *Dioscorus*, and their Followers.
- BASIL** of *Cilicia*.
Books Lost.
An Ecclesiastical History.
A Treatise against *John* of *Scythopolis*, divided into sixteen Books.
- JOHN I.**
Supposititious Works.
Two Letters.
- FELIX IV.**
A Genuine Book, still Extant.
The third Letter to *Casarius*.
Supposititious Books.
The two first Letters.
- BONIFACE II.**
A Genuine Book, still Extant.
A Letter to *Casarius*.
A Supposititious Book.
A Letter to *Eulalius*.
- JOHN II.** Bishop of *Rome*.
Genuine Books, still Extant.
The second Letter to *Justinian*.
A Letter to the Senators concerning the Monks *Acemeta*.
Three Letters about the Affair of *Contumeliosus*, with a Memorial.

A TABLE of all the Ecclesiastical Writers &c.

A Supposititious Book.
The first Letter to *Valerius*.
AGAPETUS Bishop of *Rome*.
Genuine Books, still Extant.
A Letter to *Justinian*.
A Letter to the Bishops of *Africa*.
A Letter to *Reparatus*.
Two Letters to *Casarius* Bishop of *Arles*.
A Letter about the Deposition of *Anthimus*.

A Supposititious Book.
A Letter to *Anthimus*.
St. **EPHREM** Patriarch of *Antioch*.
Books Lost.
A Collection of divers Pieces against the *Eutychians*.
Four Treatises, whereof the first was against the *Severians*.
The second about divers Questions.
The third an Apology for the Council of *Chalcedon*.
And the fourth, an Advertisement to the Monks of the East.

PROCOPIUS of *Gaza*.
Genuine Books, still Extant.
A Commentary upon the *Pentateuch*.
Notes upon the Books of *Kings* and *Chronicles*.

A Commentary upon *Isaiah*.
AN ANONYMOUS AUTHOR.
A Book Lost.
A Book of Christians, or an Exposition upon the *Oblateuch*.
The Monk **JOBIUS**.
A Book Lost.

A Treatise of the *Word Incarnate*, divided into nine Books, and five and forty Chapters.

JUSTINIAN.
Genuine Books, still Extant.
Many Novels about Ecclesiastical Matters.

A Letter and Confession of Faith to Pope *John*.
A Letter to the fifth Council.
Two Letters for Informing against *Theodorus* of *Mopsuestia*.
A Treatise of Letters against the Errors of *Origen*.

An Edict against *Anthimus*.
DIONYSIUS EXIGUUS.
Genuine Books, still Extant.
A Collection of Canons and Decretals.
Two Letters about *Easter*.
A Letter to *Eugippius*.
Translations of the Canons of the Letter of St. *Cyril*, of a Letter of *Proterius*, of the Life of St. *Pacomus*, of a Discourse, and of two Letters of *Proclus*, and of the Treatise of St. *Gregory Nyssen* about the Creation of Man.

CASSIODORUS.
Genuine Books, still Extant.
Twelve Books of Learning.
A Tripartite History.
A Chronicle.
A Commentary upon the *Psalms*.
An Institution to Divine Learning.
A Treatise of Sciences and Arts.
A Treatise of the Soul.
Books Lost.

A History of the *Goths*.
A Commentary upon the Epistles of St. *Paul*, the *Acts*, and the *Revelation*.
A Supposititious Book.

A Commentary upon the *Canticles*.
St. **BENEDICT.**
Genuine Book, still Extant.
The Rule of St. *Benedict*.
Supposititious Books.

A Letter to St. *Remigius*.
Sermons upon the Death of St. *Placidia*.
A Discourse upon the Departure of St. *Maurus*.

A Letter to the same Saint.
The Order of a Monastick Life.

SILVERIUS.
Supposititious Books.

A Letter to *Vigilius*, and another to *Amator*.

Pope **VIGILIUS.**
Genuine Books, still Extant.
The first Letter to the Bishops that were *Acephali*.
The second Letter to *Entherius*.
The third to *Casarius* Bishop of *Arles*.

The fourth to *Justinian*.
The fifth to *Mennas*.
The sixth, seventh and eighth to *Auxanius* Bishop of *Arles*.
The ninth to the Bishops of the Kingdom of *Childebert*.
The tenth and eleventh to *Aurelian* Successor to *Auxanius*.
The Decree call'd *Judicatum*.
Letters related in the fifth Council.
A Writing call'd *Constitutum*.
Two Letters publish'd by Mr. *Baluzius*.

A Letter to *Eutychius*.
A Constitution approving what the fifth Council had done, publish'd by *Baluzius*.
CÆSARIUS, Bishop of *Arles*.
Genuine Books.

Many Homilies.
A Rule for Nuns address'd to his Sister.

A Letter about Chastity.
A Letter to an Abbeſs about the Government of her Nuns.
The Testament of this Bishop.

PONTIANUS
Genuine Book.
A Letter to *Justinian*.

LEO Archbishop of *Sens*.
Genuine Book.

A Letter to King *Childebert*.
TROJANUS, Bishop of *Santones*.
A Genuine Book.

A Letter to *Eumerius* about Baptism.
NICETIUS Bishop of *Treves*.
Genuine Books.

A Treatise of Watching and singing *Psalms*.
Two Letters, one to *Justinian*, and the other to *Cloſdoinda*.

AURELIANUS.
Genuine Books.

Two Rules, one for Nuns, and the other for Monks.

TETRADIUS.
A Genuine Book.

A Rule for Monks and Nuns.

ARATOR.
Genuine Books.

The History of the *Acts* of the *Apostles* in Verse.

A Letter to Count *Partenius*.
JUSTINIAN and **JUSTUS** Bishops of *Spain*.
Genuine Books.

A Commentary of *Justus* upon the *Canticles*.

A Letter of the same.

A Book Lost.
A Treatise of *Justinian* upon divers Questions.

APRIGIUS.
A Book Lost.

A Commentary upon the *Revelations*.
ARETAS.
A Genuine Book.

A Commentary upon the *Revelations*.
ZACHARIAS Bishop of *Mitylena*.
Genuine Books.

A Treatise against the *Manichaans*.
A Dialogue about the Creation of the World.

CYRILLUS of *Scythopolis*.
A Genuine Book.

The Life of the Abbot *Euthimus*.

FACUNDUS.
Genuine Books.

Twelve Books in the Defence of the three Chapters.

A Writing to *Amocianus*.

A Letter about the Condemnation of the three Chapters.

VICTOR of *Capua*.
A Genuine Book.

The Harmony of the *Gospels*.

A Book Lost.
The Paschal Cycle.

RUSTICUS Deacon of the *Roman Church*.
A Genuine Book.

A Treatise by way of Dialogue against the *Acephali*.

Books Lost.
A Discourse against the *Acephali* and *Nestorians*.

A Defence of the three Chapters.

PRIMASIUS.
Genuine Books.
A Commentary upon the *Revelations*.
A Commentary upon St. *Paul*.
A Book Lost.
A Treatise of Heresies.
JUNILIUS.
A Genuine Book.
A Treatise of the parts of the Divine Law.

LIBERATUS.
A Genuine Book.
An Historical Memoir of the Contests that arose about the Heresies of *Nestorius* and *Eutyches*.

VICTOR of *Tunona*.
A Genuine Book.

Part of his Chronicle, beginning at the Year 544, and ending at 565.
A Book Lost.

The beginning of this Chronicle, which began from the Creation of the World.

PAULUS SILENTIARIUS.
A Genuine Book.

A Poem containing a description of the Temple of *Santa Sophia*.

PELAGIUS I.
Genuine Books.

Sixteen Letters.
A Fragment of many more.

AGNELIUS.
A Genuine Book.

A Letter to *Armenius* concerning the Faith.

LEONTIUS.
Genuine Books.

A Treatise of Sects containing ten Conferences.

Three Books against the Errors of *Eutyches*.

A Treatise against the Pieces alledg'd by the *Eutychians*.

A Treatise against the *Acephali*.
Some other Treatises in Manuscript.

FORTUNATUS.
Genuine Books.

Four Books of the Life of St. *Martin*.
Ten Books of divers Poems.

The Lives of many Saints.
A Book Lost.

The eleventh Book of Poems.

BANDONINIA.
A Genuine Book.

The second Book of the Life of St. *Rudegonda*.

St. **GERMANUS** Bishop of *Paris*.
A Genuine Book.

A Letter to *Brunechildis*.

MARTINUS of *Bracara*.
Genuine Books.

A Collection of Canons.

The Way of living honestly, or a Treatise of the four Cardinal Virtues.

A Version of some Sentences of Greek Monks.

PASCASIUS a Deacon.
A Genuine Book.

A Translation of some Questions and Answers of Greek Monks.

JOANNES SCHOLASTICUS.
Genuine Books.

A Collection of Canons.

A Collection of Ecclesiastical and Civil Laws.

GREGORY of *Tours*.
Genuine Books.

Ten Books of the History of *France*.
Eight Books of Miracles, or the Lives of Saints.

The Lives of some Saints.
Books Lost.

A Commentary upon the *Psalms*.
A Treatise of the Ecclesiastical Course, or the Divine Offices.

A Preface to the Book of *Masses* of *Sidonius*.

A Chronicle and Abridgment of History.

GILDAS.
Genuine Book.

A Lamentation for the Miseries of *England*.

Supposititious Books.
Predictions.

The Comedy intituled *Anularia*.

A TABLE of all the Ecclesiastical Writers, &c.

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	Rome.	313	Antioch.	358	Aquileia.	381
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	Ancyra.	cod.	Sirmium, IV.	cod.	Sida.	382
	Neocesarea.	cod.	Sirmium, V.	359	Bourdeaux.	384
	Alexandria.	322	Arminum.	cod.	Capua.	390
	Bithynia.	323	Seleucia.	cod.	Rome and Milan against Jovinian.	cod.
	Alexandria.	324	Constantinople.	360	The Novatians at Sangara.	cod.
	Nice.	325	Melitone	357	Carthage, I.	348
	Antioch.	330	Antioch.	361	Carthage, II.	390
	Casarea.	334	Alexandria.	362	Cabarjussa and Bagais.	393, 394
	Tyre.	335	Paris.	cod.	Hippo.	393
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The Council held at Alexandria in November the same Year.	The Council of Domnus against Sabinian, in 446.	The Letter of Lupus Bishop of Troyes, and Euphonius Bishop of Augustodunum about the same time.
The General Council held at Ephesus, in 431.	The Council of Proclus in favour of Bassianus, in 447.	The Council of Tours in 461.
A Conference between the Eastern and Egyptian Bishops at Chalcedon in 431.	A Council at Constantinople, in 448.	A Council at Venice a little after.
A Synod held at Tarsus by the Eastern Bishops about the end of the same year.	A Synod at Berytus concerning Ibas.	A Council at Rome under Hilarius, in 462.
At Antioch some time after.	A II Council held at Constantinople the same Year, or the next.	A Synod at Arles in 463.
At Antioch against Rabulas.	The Council of Ephesus under Dioscorus, in 449.	A Council at Rome in 465.
At Antioch about the Peace, the same year.	A Council at Rome under St. Leo, in oed.	A Council of 67 Bishops held at Rome under Felix III. against Acacius, July, 28. 484.
An Assembly at Anazarbum in 433.	A Council at Constantinople under Anatolius, in 449, or 50.	Another Council at Rome August 1. in the same Year.
A Council of the Bishops of Cilicia in 435.	The General Council of Chalcedon, in 451.	A Council at Rome under Pope Gelasius, in 494.
A Council at Antioch in 436.	The Council of Anjou, in 453.	A Council called for the absolution of Misenus, in 495.
A Council at Ries, in 439.	The III Council of Arles, in 455.	
The I Council of Orange, in 441.	A Conference at Carthage between the Orthodox, and Arian Bishops, in 456.	
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Council of Terraco	516	Council of Constantinople under Mennas	536	Council I. of Mafcon	581
Council of Gerunda.	517	Council III. of Orleans	538	Council III. of Lyons	583
Council of Epaone	ibid.	Council of Barcelona	540	Council II. of Valentia	ibid.
Council I. of Lyons	ibid.	Council IV. of Orleans	541	Council II. of Mafcon	585
Council of Lerida	524	Council V. of Orleans	549	Council III. of Toledo	589
Council of Valentia in Spain	ibid.	Council of Arvernâ under King Theodoret	ibid.	Council of Narbo	ibid.
Council IV. of Arles	ibid.	Council of Tutella	550	Council I. of Sevil	590
Council of the Bishops of Africa held at Carthage under Boniface Bishop of that City	525	Council II of Constantinople, called the fifth General	553	Council of Arvernâ	ibid.
		Council V. of Arles	554	Council of Poitiers	ibid.
		Council II. of Paris	557	Council of Metz	ibid.
		Council I. of Bracara	563	Assembly of Bishops at Nanterre:	
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Councils	Years held in.	Acts, Professions of Faith and Canons.	Councils	Years held in.	Acts, Professions of Faith and Canons.	Councils	Years held in.	Acts, Professions of Faith and Canons.
OF Sinuessâ.	303	Supposititious Acts.	OF Arles.	314	22 Canons, and a Letter to St. Sylvester.	OF Nice.	325	A Profession of Faith, a Decree concerning Easter.
OF Circha.	305	Acts in St. Augustine.	OF Ancyra.	cod.	25 Canons.	OF Antioch.	330	25 Canons and a Letter to the Egyptians.
OF Alexandria.	306		OF Neocæsarea.	cod.	15 Canons.	OF Casarea.	334	
OF Elvira.	306	81 Canons.	OF Alexandria.	312		OF Tyre.	335	
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A Table of the Acts, Professions of Faith, Canons, &c.

Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Jerusalem.	335	A Synodical Letter in Favour of Arius	Of Sirmium, V.	359	A Profession of Faith, with the Names of the Consuls.	Of Rome under Damasus	360, and 370	
Of Constantinople.	336		Of Ariminum.	cod.	A Catholick Definition, a Condemnation of Ursacius, Valens, and Germinius: A Letter to the Emperor before his Subscription to the Profession of Faith of the East; a Letter to the Emperor after his Subscription.	Of Rome under Ursacius.	372	A Letter to the Bishops of Illyricum.
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Of Alexandria.	340	A Synodical Letter in Favour of St. Athanasius.				Of Antioch.	378	A Profession of Faith call'd The Tome of the Western Church, signed in this Council.
Of Rome.	341	A Letter written by Pope Julius in the Name of the Council in 342.				Of Constantinople.	381, 382, 383.	A Profession of Faith and 7 Canons.
Of Antioch.	342	Three Professions of Faith and 23 Canons.				Of Aquileia.	381	Acts of the Council, a Letter to the Bishops of the East.
Of Antioch.	345		Of Seleucia.	cod.				8 Canons.
Of Milan.	346	A Profession of Faith.	Of Constantinople.	350		Of Saragossa.	cod.	
Of Cologne.	cod.	Supposititious Acts.	Of Melitine	357	A Profession of Faith.	Of Sida.	383	
Of Sardica.	347	20 Canons, Two Synodical Letters; one by the Bishops of the West, another by those of the East, and a Profession of Faith made by some Bishops.	Of Antioch.	361	A Letter to the Catholics of Antioch, written by St. Athanasius.	Of Bourdeaux.	384	
						Of Capua.	390	
			Of Alexandria.	362.		Of Rome and Milan	cod.	
			Of Paris.	cod.	A Letter of this Council.	Of Sangara.	cod.	
			Of Italy.	cod.	A Letter to the Bishops of Illyricum.	Of Carthage, I.	348	14 Canons.
Of Sirmium, I.	349					Of Carthage, II.	390	23 Canons.
Of Sirmium, II.	357	A long Profession of Faith.	Of the Bishops of Egypt at Antioch.	363		Of Cabarsussa and Bagais.	394	Acts in St. Augustine, The Canons are in the Council of Carthage of the Year 397.
Of Arles.	353		Of Antioch	cod.	A Letter to Jovian.	Of Carthage.	394	47 Canons.
Of Milan.	355	Doubtful Acts, taken out of the Life of Eusebius Vercellensis.			A Letter containing a Profession of Faith	Of Carthage.	397	105 Canons.
						Of Carthage, IV.	398	
			Of Lampfacus.	365		Of Carthage.	399	
Of Beziers.	356		Of Singidunum.	366	Letter to Germinius.	Of Carthage.	401	28 Canons.
Of Sirmium, III.	357	A second Profession of Faith.	Of Illyricum.	366	A Synodical Letter confirmed by an Edict of the Emperor.	Of Constantinople.	394	Acts.
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Of Ancyra.	cod.	A Synodical Letter, a Profession of Faith, and 18 Anathematisms.	Of Sicily.	365				
			Of Tyana.	368		Of Cyprus.	cod.	
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			Of Laodicea.	370	60 Canons.	Of Toledo.	cod.	21 Canons

A Table of all the Acts, Professions of Faith, and Canons of the Councils, held in the 5th. Age of the Church from 400 to 430.

Councils	Years held in.	Acts, Professions of Faith, and Canons.	Councils	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Rome, under Innocent.		A Preface and sixteen Canons.	Of Carthage.	410	Deputation, <i>ibid.</i>	Of Carthage.	417	A Letter to Zosimus, and a Collection of some pieces.
Of Milevis.	402	Five Canons.	Of Ptolemais.	411	See the 67th. Letter of Synesius.	Of Carthage.	418	Eight Canons against the Errors of Pelagius, and Ten Canons concerning Discipline.
Of Constantinople and of Ephesus.	400	Acts of this Council in Palladius.	Of Carthage.	411	Acts.			Some Canons.
In the Suburbs of Chalcedon.	401	Acts of this Council, an Abridgment of them in Photius.	Of Zerta.	412	The 141st. Letter among those of St. Augustine.	Of Tella or Zella.	418	
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Of Carthage.	404	Acts of this Council in the Code of the Canons of Africa.	Conference of Jerusalem.	415	Acts.	Another in	419	
Of Carthage.	405	An Abridgment of the Acts in the same Code.	Of Diospolis.	418	Acts, in St. Augustine, in the Book of the Acts of Pelagius.	Of Ravenna.	419	Acts, Thirty three Canons, six other Canons, Letters to Boniface, and to Caelestine.
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A TABLE Of the *Acts, Letters and Canons* of the *Councils* held in the 5th. Age of the *Church* from 430, to 500.

The Council of Rome under St. Celestine in 430.

St. Celestine's Letters.

A Council held at Alexandria in the same Year.

The Letters of the Council against Nestorius his Anathematisms, and Confession of Faith.

The General Council of Ephesus.

The Acts of this Council.

The Synods of the Eastern Bishops which followed it.

The Letters of the Bishops of these Synods.

The Council of Rics in 439.

The Condemnation of Armentarius.

The first Council of Orange.

Thirty Canons.

The Council of Vasio in 442.

Ten Canons.

The Second Council of Arles.

Fifty Six Canons.

The Council of Domnus against Sabirian.

The Acts are lost.

The Council of Proclus in favour of Bassianus.

The Acts lost.

The Council of Constantinople in 448.

The Acts are recited in the Council of Chalcedon.

Another Assembly at Constantinople.

The Acts of it are also in the Council of Chalcedon.

The Council of Ephesus under Dioscorus.

The Acts of it are also in the Acts of the Council of Chalcedon.

The Council of Rome under St. Leo.

Letters written in the Name of the Council by St. Leo.

The Council of Constantinople under Anatholius.

A Letter written to St. Leo, lost.

The Council of Chalcedon.

The Acts of this Council, in which were XVI Sessions, and XX Canons. The Session concerning Domnus is Dubious.

The Council of Constantinople under Genadius.

A Constitution against Simony.

The Council of Tours in 461.

Thirteen Canons.

The Council of Venice.

Sixteen Canons.

The Councils of Rome under Pope Hilary.

See the Letters of this Pope.

The Council of Rome under Felix.

See also the Letters of this Pope.

A Council at Rome under Gelasius in 494.

The Decree concerning Apocryphal Books.

A Council under the same in 495.

The Acts of the Absolution of Misenus.

Supposititious Councils.

The Acts of the Council of Rome about the Accusation of Bassus against St. Sixtus, and of the Council of Jerusalem under Polychronius.

A Table Of the *Canons and Acts* of the *Councils* held in the *Sixth* Age of the *Church*.

The first Council of Rome under Symmachus.

THE Acts and three Canons for preventing the usual Canvassings at the Election of Popes.

The second Council of Rome under the same.

The Acts of the Absolution of Symmachus.

Two Letters of Theodoric to the Council.

A Relation about King Theodoric made by the Council.

The Answer of Theodoric.

A Memorial of Instructions from the Council to the King.

The third Council under Symmachus.

Acts and a Canon of this Council concerning the Alienations of the Possessions of the Church.

The Council of Agda.

47 Canons, and 25 added, which are none of this Council's.

Council I. of Orleans.

One and Thirty Canons.

The Council of Tarraco.

Thirteen Canons.

The Council of Gerunda.

Ten Canons.

The Council of Epaone.

Forty Canons.

Council I. of Lyons.

Six Canons.

The Council of Lerida.

Sixteen Canons.

The Council of Valentia in Spain.

Six Canons.

Council IV. of Arles.

Four Canons.

The Council of the Bishops of Africa under Boniface Bishop of Carthage.

Acts concerning the restoring of Discipline and the Exemptions of Monks.

Council II. of Orange.

Eight Articles concerning Grace, confirm'd by passages of Scripture, and a Collection of some Sentences out of the Fathers.

Council II. of Vasio.

Five Canons.

The Council of Rome under Boniface II.

Acts about the Affair of Stephen Bishop of Larissa.

A Conference at Carthage between the Catholics and Severians.

Acts of what was said there.

Council II. of Orleans.

One and twenty Canons.

The Council of Clermont in 535.

Sixteen Canons.

A Letter to King Theodebert.

Council III. of Orleans.

Three and Thirty Canons.

The Council of Barcelona.

Ten Canons.

Council IV. of Orleans.

Eight and thirty Canons.

Council V. of Orleans.

Four and twenty Canons.

The Councils of Arvernia under King Theodoret.

A Repetition and Confirmation of sixteen Canons in the preceding Council.

The Council of Lutella.

A Letter of Mappinius Bishop of Rheims about this Council.

The Council of Constantinople under Menas.

Acts of this Council.

Council II. of Constantinople, called the fifth General Council.

Acts of this Council.

Council V. of Arles.

Seven Canons.

Council II. of Paris.

Acts lost.

Council III. of Paris.

Ten Canons.

Edict of Clotarius.

Council I. of Bracara.

Two and twenty Canons.

Council held at Santones.

Acts lost.

Council II. of Lyons.

Six Canons.

Council II. of Tours.

Seven and twenty Canons.

One Letter.

Council II. of Bracara.

Ten Canons.

Council V. of Paris.

Acts lost.

Synod of Antiodorum.

Five and forty Constitutions.

Council I. of Mascon.

Nineteen Canons.

Council III. of Lyons.

Six Canons.

Council II. of Valentia.

Acts confirming Donations made to the Church.

Council II. of Mascon.

Twenty Canons.

Edict of Gontranus.

Council III. of Toledo.

Acts of this Council.

Three and twenty Canons.

Edict of the King.

The Council of Narbo.

Fifteen Canons.

Council I. of Sevil.

A Letter to Pegasus Bishop of Astigit.

The Council in Arvernia.

Acts lost.

A TABLE of all the *Writings of Ecclesiastical Authors*, according to the Order of their Arguments, that are mentioned in this Volume.

Of the First, Second and Third Centuries.

Apologies for the Christian Religion, and Discourses against the Gentiles.

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 —two Orations against the Gentiles.
Tatian's Book against the Gentiles.
Athenagoras's Apology.
Hermias of the Ridiculousness of the Heathen Philosophers.
Theophilus the Antiochian's Three Books to Autolycus.
Clement Alexandrinus's Exhortation to the Gentiles.
 —Eight Books of *Stromata*.
Tertullian's Apologetick.
 —to *Scapula*.
 —to the Gentiles.
 —Of the Testimony of the Soul.
Minutius Felix's *Octavius*.
Origen's Eight Books against *Celsus*.
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 —to *Demetrianus*.
Arnobius's Seven Books against the Gentiles.
Lactantius's Institutions.
 —of the Deaths of the Persecutors.
J. Firmicus Maternus of the Errors of Profane Religions.

Books against the Jews.

St. Justin's Dialogue with *Trypho*.
Tertullian's Books against the Jews.
St. Cyprian's First Book of Testimonies to *Quirinus*.

Books against Hereticks.

St. Irenaeus's Five Books against Heretics.
Tertullian's Prescriptions.
 —Five Books against *Marcion*.
 —*Scorpiacum* against the Gnosticks.
 —against *Praxeas*, *Hermogenes*, and the *Valentinians*.

Discourses upon particular Articles of Religion.

St. Justin of the Kingdom of God.
Novatian of the Trinity.
Athenagoras of the Resurrection.
Tertullian of the Resurrection.
 —of the Body of Christ.
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Clement Alexandrinus's *Stromata*.
Origen's Principles.
Gregory Thaumaturgus's Profession of Faith.
Lactantius of the Workmanship of God.
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 A Letter of the Council of *Antioch* against *Paulus Samosatenus*.

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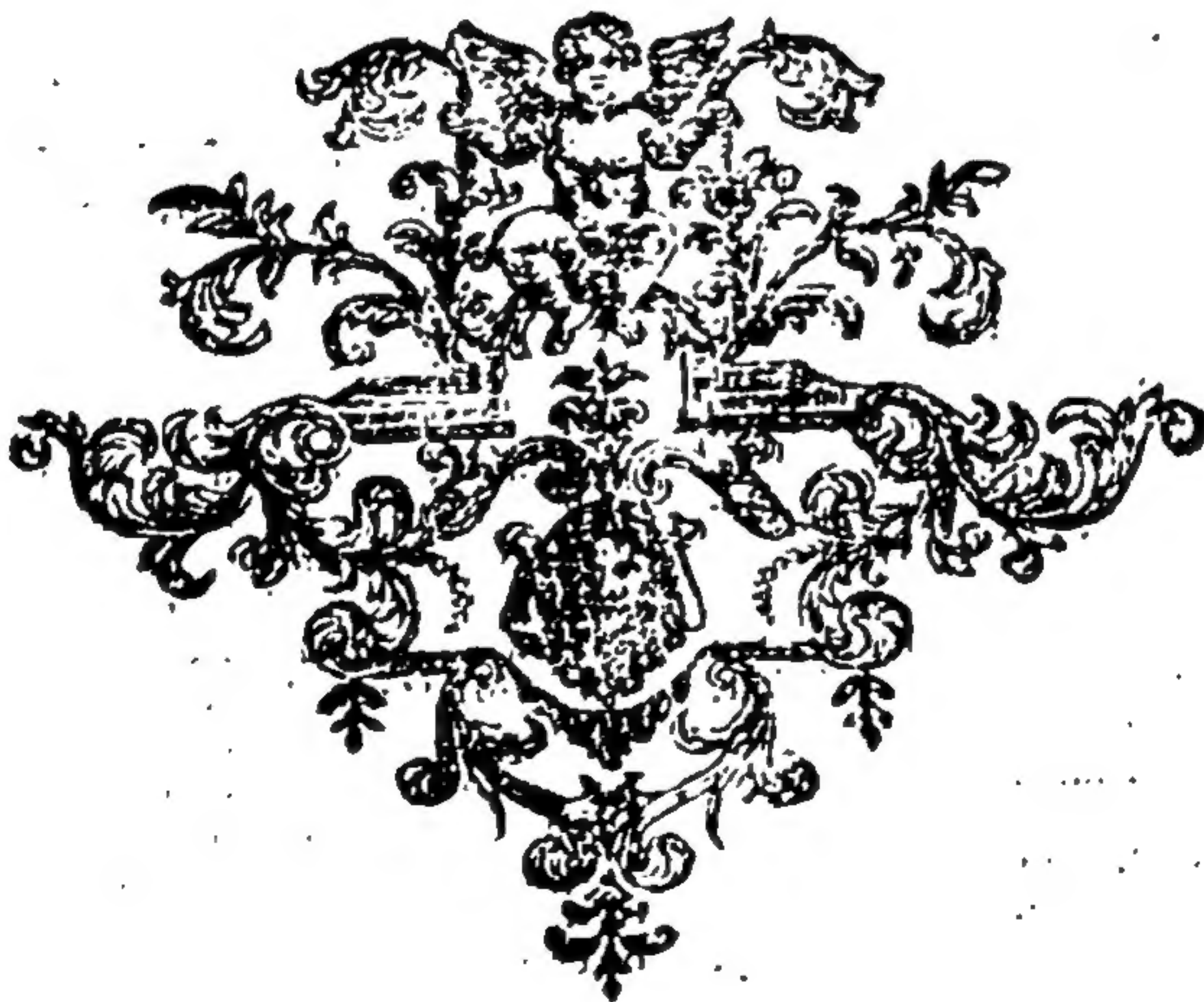
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